The LUTHERAN

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PREPARING FOR CHRISTMAS

Children's Choir Rehearses Its Program

35, No. 11

DECEMBER 10, 1952

CENTS

Toy Train

A FEW WEEKS BEFORE Christmas, the neighbor girl who is the family's official baby-sitter stopped by the house with a big box under her arm.

"Here's something Mother and I thought Ann would like to play with," she told my wife. (Ann is our small daughter.)

The "something" turned out to be a toy train of seven cars and an engine of the hand-wound variety, plus about 20 pieces of track.

THAT NIGHT WHEN I got home from the office—as well as many nights thereafter—I had the job of "chief engine-winder."

An evening usually began by winding up the engine several times and letting it fly around the circular track. Sometimes it would go so fast that it would derail itself. Later we would add one car every time we wound the engine motor. Each additional car slowed the speed of the train. Four cars proved to be the perfect number—e train kept the right speed, never too never too slow, never jumping the tr Five cars slowed it down to a crawl; cars all but stopped its progress comple

BEFORE MY DAUGHTER and I became t of our night-after-night railroad work I began thinking of the engine as a per and each car as a worth-while responsib I began looking at the whole business so thing like this:

—A person who accepts no responsibil may get too fast, too independent, too righteous for his own good.

—A person with too many responsibi is in a stalled condition.

—But the person who counts for mo the one who accepts the right numbe worth-while responsibilities. Such a pe always pulls with certainty and regula

—LESLIE CONRAD,

The LUTHERAN News Magazine of the United Lutheran Church in Ame

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COVER PICTURE. Children's Choir of First Lutheran Church, Cedar Rapids, Iowa, practices carols for their Christmas service. Youngest chorister is eighteen months old.

THE CHURCH IN THE NEWS

One third in church

Thirty-five million American adults are in church every Sunday, a crew of opinion-researchers had estimated. Of 108 million individuals in the United States who are above 17 years of age, 32 per cent go to church every Sunday, 36 per cent attend irregularly, 32 per cent never.

Americans have learned to be skeptical of poll takers who interview a few people, multiply their result by the total population, and then announce national averages. But their method is the only way to get a fairly accurate answer to the question The *Catholic Digest* had asked: Do Americans go to church?

Roman Catholics are more than twice as faithful as Protestants in their church going, according to figures The *Catholic Digest* printed this month. Sixty-two per cent of Roman Catholics say they attend mass every week, 20 per cent at least once a month. Only 18 per cent said they never go. Protestant church attendance averages 25 per cent weekly, 43 per cent from one to three times a month, 32 per cent never.

Lutherans rank below the Protestant average: 17 per cent every week, 18 per cent three times a month, 17 per cent twice a month, 12 per cent once a month or less, 36 per cent never. Baptists had the best Protestant attendance record, Methodists next.

No aid for Spain

American Protestants admire Roman Catholic faithfulness in attending church, but wish Catholics would permit Protestants to attend their own churches freely in such countries as Spain.

In late November hundreds of American Protestant clergymen and laym signed an appeal to President Harry T man to withhold a loan to Spain u religious persecution ceases. Before Truman leaves the presidency, the P estants proposed, he should "clean American foreign policy "of the bi contradiction of American money u to keep in power a foreign governm which encourages the persecution men, women, and children because t profess the same Protestant faith as the majority of Americans from wh the money comes."

Mr. Charles I. Stewart, an Episco layman of New York City, was spo man of a group which took the pr to the White House on Nov. 21. Ot who accompanied the document to W ington were Dr. Lloyd M. Keller of John's Lutheran Church, Baltimore, Dr. S. M. Sweeney of St. Mark's Me dist Church, New York City.

Protestants in Spain "cannot pra as physicians, lawyers, teachers, or public office," the protest stated. "P tism, marriage, or other spiritual c fort received at the hands of their ministers or in accordance with the of their own communions have no recognition. Protestants cannot ad tise, call public attention to their relig buildings, or make public announcem of the hour or place of their relig services. They are forbidden to orga new congregations, establish new p of worship, operate schools for t children."

Campaign will continue

Reason for hurrying to Washin with a protest on Spanish treatmen Protestants is that reports from Ma

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dicate the United States may soon close deal with the Franco government. ɔain is to get a $125 million loan—al-ady authorized by Congress—in return ɔr permitting the U.S. to establish mil-ary bases in Spain.

The Protestant group plans to talk ɔout the Spanish situation with key per-ɔns in the incoming Eisenhower admin-tration, said Mr. Stewart. President ɔhn A. Mackay of Princeton Theo-gical Seminary has been selected to scuss the problem with John Foster ulles whom President-elect Eisenhower ɪmed as his secretary of state.

ibelius won't come

"The only man in Germany who is ceived with equal respect" by top of-ials in the West German government ıd by East German Communist leaders Bishop Otto Dibelius, said an Asso-ciated Press report from Berlin in late November.

BISHOP OTTO DIBELIUS
Not going anywhere

But Americans won't hear the bishop report this month on his trip to Russia, for two reasons: (1) Bishop Dibelius didn't go to Russia, and (2) he isn't coming to America.

Germans were startled in late September when their best-known Lutheran bishop was invited by the Russians to visit Moscow. But a few days before the trip was to begin, Russians canceled the invitation—perhaps because of blunt criticism of Communist policy in East Germany which Dibelius made in London last month.

This month the bishop was to address the assembly of the National Council of Churches in Denver and make several speeches in eastern United States. Because of serious illness of his wife, he announced on Nov. 24, he is unable to come to America. Last-minute efforts were made to secure Bishop Hanns Lilje of Hannover to speak in place of Bishop Dibelius, but they were unsuccessful.

NCC has a little shadow

Wherever the National Council of Churches goes to hold a big meeting, the Rev. Carl McIntire goes too. He sets up a rival meeting, and gets publicity by confusing people who can't distinguish his tiny American Council of Christian Churches from the National Council.

This week the McIntyre group will repeat its strategy by meeting in Denver beginning Dec. 9—the same day and same city where the NCC assembly opens. Purpose of the McIntyre meeting is to protest against the Revised Standard Version, the new Bible translation authorized by the National Council of Churches.

The objection the McIntyre group makes to the Revised Standard Version

is that it translates Isaiah 7:14 as "a young woman shall conceive and bear a son" instead of "a virgin shall conceive and bear a son." The RSV correctly translates the Hebrew, which uses the word *"almah"* (young woman) instead of *"bethulah"* (virgin). Other modern versions such as Moffatt and the American Translation also give "young woman for *almah* in this verse.

The Hebrew Old Testament uses the word *"almah"* seven times—in Genesis 24:43; Exodus 2:8; Psalm 68:25; Proverbs 30:19; Song of Solomon 1:3 and 6:8; Isaiah 7:14. In the King James Version the word is translated four times as "virgin," twice as "maid," once as "damsel." In the Revised Standard *almah* is translated twice as "young woman," once as "girl," four times as "maiden."

Among fundamentalists who are excited about the RSV translation of Isaiah 7:14 is the Rev. M. Luther Hux, Baptist clergyman, who announced last month he would burn a copy of the Revised Standard Version at a public service in his church at Rocky Mount, N. C.

In a newspaper advertisement place by the "Bible-Believing Christian Cor mittee" in The Reading (Pa.) *Eagle* was stated "the very foundation of o salvation is swept away by the changi of only one word" (the word "virgin" Isaiah 7:14).

RSV sales are high

Regardless of criticism from fund mentalists, the Revised Standard Versi in two months had broken every sal record in the history of printing. Sal in eight weeks were 1,600,000, D Luther A. Weigle reported.

The first printing—a million copies was sold out Sept. 30, said Dr. Weig A second, of 600,000, was gone by No 30. A third large printing is underwa

Two new editions are planned, D Weigle stated. One will be for use Sunday schools and will be priced mu under the present $6 rate. The other w be a pulpit edition, printed in large ty for public reading in churches.

CANADIAN COUNCIL OF CHURCHES CHANGES PRESIDENTS
Rev. E. Emerson Hallman (left) succeeds Dr. William Barclay

Christian Christmas cards

Only one out of 10 Christmas cards mailed in the United States in 1946 indicated in any way that Christmas is a Christian festival, it was reported by the National Association of Greeting Card Publishers. In 1951, one card out of five conveyed a religious message.

Change in the situation is due to the fact that Christians show an increasing desire to send cards representing the Christian meaning of Christmas. This year, the greeting card publishers say, they will supply a big stock of Nativity scenes, Three Wise Men, cherubs, church windows, Durer's "Praying Hands."

Clean up book stands

"WANTED! SAMPLES OF FILTHY LITERATURE!" the National Council of Catholic Men announced in a page-one headline in its paper, *Catholic Men,* recently. Samples of indecent magazines, sexy and otherwise objectionable pocket-size books, off-color comic books and pornographic literature of all kinds" should be sent to headquarters, the paper asked.

Purpose of the collection of lurid magazines and books was to introduce them as evidence when a U.S. Congressional Committee to Investigate Current Pornographic Literature" began hearings Dec. 1. The Committee (chaired by Representative E. C. Gathings of Arkansas) is studying off-color publications.

Protestants as well as Roman Catholics planned to testify about the torrent of sex and crime publications on sale in the United States. The committee hopes to recommend federal legislation to curb the traffic and also to suggest ways parents, churches, and schools can deal with the problem in their communities.

To study prejudice in church literature

Researchers at Yale Divinity School are beginning a two-year search through church-school books and other publications of a dozen Protestant denominations in quest of examples of prejudice against Negroes, Jews, Roman Catholics, and other American minority groups. United Lutheran church-school lesson books will be included in the study.

When prejudice is discovered, the editor or publisher responsible for it will be notified, said Prof. Paul H. Vieth of the Yale faculty. Also commendable examples of absence of prejudice will be pointed out, he said.

Churchmen get into Saar politics

The storm center in European politics on Nov. 30 was the Saar, a tiny state inhabited by Germans but under French political control since World War II. The Nov. 30 election of members of the Saarland parliament was a test of pro-German versus pro-French sentiment. Since the pro-German parties were not permitted to put up candidates in the election, they urged their followers not to vote, or to turn in their ballots blank.

It would be no sin to fail to vote, Roman Catholic Bishop Matthias Wehr advised his people. In a letter to parish priests in the Trier diocese, which includes the Saar, he said they should tell their people that if they refuse to vote they could not be accused of violating their moral obligation as citizens.

Newspapers reported this month that French Foreign Minister Robert Schuman learned the letter was being sent by the bishop, and protested to the Vatican. The Vatican asked the bishop to backtrack on his appeal to the clergy. But some parish priests made strong political speeches to their congregations on the Saar election.

Religion and U.S. politics

President-elect Dwight Eisenhower had a formal invitation last month from the

National Presbyterian Church in Washington to make that his church home during his residence in the White House. General Eisenhower belongs to no church, but attended Presbyterian churches frequently in recent months.

A Roman Catholic and a Jew would be selected by General Eisenhower in completing his cabinet appointments, newspapermen surmised in late November. All who were named earlier are Protestants, including Ezra Benson who is one of the "Twleve Apostles" of the Mormon Church—which most Protestants do not recognize as a Christian church.

Most prominent churchman named to the cabinet in November was John Foster Dulles, son of a Presbyterian minister and a leader in Presbyterian and interdenominational work. General Eisenhower also named one other Presbyterian (Douglas McKay), two Episcopalians, a Methodist.

Presbyterians want divorce law amended

Only legal grounds for divorce in New York State is adultery. To "prove" adultery, couples who have agreed to seek divorce sometimes rig evidence by employing "correspondents."

New York laws should be "clarified and broadened" to combat "fraud and dishonesty" which is undermining "the dignity and sanctity of Christian marriage," Presbyterians of Rochester recommended to the state legislature last month. "Relief for those suffering from cruelty and habitual drunkenness on the part of a spouse" should be provided in the new law, said the Rochester Presbytery.

The revised divorce statute should provide no grounds for annulment of marriage "except clear fraud," it was recommended. There should be a waiting period of six months or a year between t application for divorce and the final cou action. During this time it should compulsory for a husband and wife w are in marriage difficulty to consult "w religious, legal, or welfare agencies wh aim would be reconciliation."

Graham crusade blocked

Billy Graham would take a team evangelists to Korea to hold revivals f soldiers and civilians, he announced. I had not received permission from U military officials, he acknowledged, said his request "is probably on Gene Mark Clark's desk now."

Things did not work out as Graha figured. The Department of Defense a nounced from Washington that it wou not sponsor his crusade. He could tra in the Far East at his own expense wi out official sponsorship, he was told. E the Defense Department couldn't gu antee him audiences by instructing cha lains to issue a "church call" to t troops or by providing him with pla for his meetings.

It would be improper to single one particular evangelist for the type campaign Graham had planned, said t chiefs of chaplains. Graham could sent as one of a group of Protestant, R man Catholic, and Jewish clergymen, t chief chaplains proposed, but not as individual.

Every man a minister

When a Christian works in a facto the factory is his mission field, Dr. Co rad Bergendoff told a Lutheran assemb in Minneapolis last month. The facto worker is "as real a missionary as o ordained to a foreign field."

Dr. Bergendoff, president of Aug tana College, told Lutherans that "in o day, no less than in the Middle Ag there is a tendency to define the work

MINISTER-LAYMAN

dney J. Baarda is a gasoline station at-ndant six days a week, preaches on ındays in a Methodist church near ɔwell, Michigan. Until recently Metho-st churches in the United States had ore lay preachers than full-time pastors

e church as the work of the ministry." e said we think that if we have pro-ded properly for recruiting clergymen, e future of the church is guaranteed. All Christians should be conscious that ey have received a "call," Dr. Bergen-ff said. That means walking "through e streets of life and among the crowds our community bearing an inner light d life which testify to the power of od." The church buildings and the rvices conducted in them are means of egeneration of the whole community God's people."

ligion by telephone

An ad in a Toledo newspaper read: you desire a word of encouragement d a prayer, call LU 3-2189 and say ieed encouragement.' " More than 100 ponses were received by the Rev. W. Lincoln Stafford, pastor of Maumee Methodist Church.

A few of the calls came from the curious, Mr. Stafford said. Some wanted to know "What's your racket?" or "What are you trying to sell?" "But I'm sure I gave help to some people," he declared.

Mr. Stafford asked for no names or details from those who called. When someone telephoned he was asked to write this verse: "I can do all things through Christ who strengthens me." Mr. Stafford urged callers to repeat the verse a hundred times.

The clergyman then inquired if there was anything the caller particularly wished prayers for. This usually was the cue for the telephoner to pour out his troubles. Most of them had marital, financial or health problems.

Several asked him to pray for military personnel overseas. Others sought prayers for friends or relatives in ill health. Some reported they were alcoholics. One woman asked for patience in dealing with her children. About 60 per cent of the calls were from women.

And so forth

A request to place a Nativity scene on the city hall steps in Toronto was refused by local officials last month. "The observance of Christmas belongs to the churches and is not a function of civic government," said City Controller Leslie Ford. "If all the churches can see that their people celebrate Christmas properly —and don't stock up with liquor—then everybody will be all right."

Communists in East Germany shouldn't go to church weddings, the party executive committee advised last month. Church marriage services are "irreconcilable with the new democratic order and our class conscience," it was stated.

World News Notes

Can't patch up Saar quarrel

Heartbreaking difficulty of burying old hatchets throbbed in the headlines this month as reports came from the Saar about the election there on Nov. 30. The French and the Germans had come a long way toward being friends since V-E Day, but this election brought back the old bitterness.

The 898-square-mile area of coal land, with a million people, was German until World War I. It became prosperous and valuable after 1870 when Bismarck took Lorraine from the French. Iron ore from Lorraine along with Saar coal created a steel industry. France had control of Saar coal under a League of Nations administration after 1919, until Hitler brought the Saar home to the German *Reich* in 1935. Since World War II the Saar is self-governing but closely linked with France.

Three pro-German parties were barred from putting up candidates in the Nov. 30 election for the Saarland parliament because they refused to recognize the Saar constitution which sanctions economic co-operation with France. Germans urged the Saarlanders not to vote or to turn in blank ballots in the Nov. 30 election. If the number of valid ballots was less than half the number of qualified voters, it would prove the Saar wants to come back to Germany. But only 7 per cent stayed away from the polls, and less than 25 per cent cast blank ballots.

Germans fear that surrendering the Saar may establish a precedent for giving up claim to East Prussia, Silesia, and other areas now attached to Poland or the Soviet Union.

Slansky condemned

Unhealthiest job in the world is being dictator of a Russian puppet state. anything goes wrong in his country as result of following the orders he got fr the Kremlin, he must be sacrificed prove to the people that the trouble w all his fault.

Czechoslovakia, which used to be rugged little democracy in the heart central Europe, was not being convert smoothly enough into a true Commun state. Czechs and Slovaks show no sig of being reconciled to their new situati Something had to be done to convin them that their troubles were really d to a handful of Jews who had the t places of leadership since 1948.

Usually the Czechoslovaks respo willingly to any appeal to their an Semitism. The death sentence decre for the top Communist, Rudolf Slansk and 11 other Jews last month, mig pacify the restless people, and at t same time remove from the scene m who are a little too clever and indepen ent to be wholly trusted in Moscow.

No home for the Arabs

Peace in the Middle East cannot attained until Israel fulfills her obli tions toward the Arab refugees, acco ing of Egypt's Foreign Minister Ahm Mohammed Farrag. Letting the Ara return to their old homes in Palesti and properly repaying them for th losses are required, he said.

The problem of the 800,000 homel Arabs in the Middle East is a major ite on the agenda of the United Natio The General Assembly's Special Politi Committee plans to study the proble

Israeli spokesmen say that the infl of hundreds of thousands of Jewish i migrants into the country has filled space formerly occupied by the Ara

More Americans voted in the 1952 tion than ever before. Eisenhower's 33 lion votes were the most ever given to candidate. Stevenson's 26 million e more than those polled by any can- ate except Roosevelt. Americans ndoned their traditional indifference turned out to vote.

One of the reasons for this was that vision coverage was more complete n ever before. The mushrooming of TV industry in the past few years ed a revolutionary factor to the cam- gn. While thousands of people had sonal contact with the two candidates hey exhausted themselves in shuttling ut the country, millions of others ched and listened in the comfort of r living rooms.

s vs TV

Until recent years, understanding of news depended largely on the caliber ews reporting in the daily press. In e cities, such as New York and Wash- on, people were fortunate enough to e accurate and unbiased reporting in or more major newspapers. In other s, such as Chicago, large-circulation es colored the news with a pre-deter- ed slant. In all metropolitan centers, ational accounts of the "yellow jour- " warped popular understanding of facts.

he situation was relieved somewhat he growing popularity of radio news- s on national hookups. While many scasters failed to be entirely objec- yet people with radios usually had oice as to which ones to listen to.

ith the rise of television, something was added. Where previously peo- had read about leaders in public life heard them occasionally on the radio, now they could see and hear them at the same time. The private citizen, accustomed to sizing up people by personal contact, now found himself able to measure national leaders by the same yardstick as he used for local politicians, business associates, and personal friends.

People soon found out that TV is unkind to "stuffed shirts." It has a way of deflating the pompous and exposing the insincere. But if a man has real stature, TV brings that out, too. Both Eisenhower and Stevenson came out of the campaign bigger in public appraisal than they went in.

Town meeting

In the early days of our country the unit of democracy, and in some ways its clearest expression, was the New England town meeting. There individual opinion counted, and the soundness of an idea was tried out in the rough and tumble of public debate. As the nation expanded, and people grew remote from those who made up the government, the local type of democracy seemed part of a past era.

Television has restored many of those values. The forum type of program, in which facts and arguments are marshalled on both sides of a public issue, comes close to being a town meeting on a national scale. The personal judgment of the listener becomes a vital factor.

In the election, *interest* in the issues was a prelude to *action*. If TV can help restore to individual citizens an incentive to participate in public life, it will perform an invaluable service to American democracy. Maybe there will be a decline in the partisan prejudice which reflects lack of sound information and careful thinking.

—ROBERT E. VAN DEUSEN

Today is the Judgment Day—and we must live in the knowledge that God decides how things end

By REINHOLD NEIBUHR

IN A RECENT ADDRESS General Douglas MacArthur said that every man should live each day of his life as if he would live forever. This is strange doctrine and one can't help but observe that it is contrary to Scripture, in which we are admonished to live as if each day were the end.

At the turn of the year it is natural that we should turn to this Scriptural admonition when we remember the flight of time. Man is a curious creature who is both creator and creature. We must constantly participate in tasks and assume responsibilities for which we do not know the end.

How do we know what fateful fulfillments and frustrations the coming year will bring forth? Being called upon to participate in tasks which have consequences beyond our limited knowledge, we have to live our life in faith. This faith means confidence in a Lord of history whose wisdom and power is greater than our own.

MOST OF THE EVILS in human history come from the lack of modesty on man's part. He is unwilling to accept his position as creature in the great historical process, and tends to overestimate his position as creator. We have indeed limited powers of creation but they are very limited and we must not overestimate them.

It is interesting how quickly false r ligious visions and absolute goals br havoc to our common life, whereas tice is served when we renounce the ab lute and strive each day for limited go trusting that our fragmentary values partial achievements will be comple in a pattern greater than our own.

The two evil forms of politics w which our generation has had to cont are both characterized by demonic r ligious qualities, while a healthy de cratic life is characterized by a mod acceptance of proximate goals for hum striving.

WHILE THE FACT that we do not kn "the day or the hour" at which the ju ment comes is a symbol of our cr turely involvement in the flux of ti the fact that we do know a divine ju ment above the flux is a symbol that are not merely creatures but creators

One might say that when we are d ing with our fellow-men we must rem ber that they are creators who cannot merely used as instruments of some litical end. But when we deal with own ideals and goals we must remem our creaturely limitations. For the in modern life is caused both by think too well of man and thinking too ill him: that is, of either debasing him i an instrument of policy or falsely exalt him into a lord of history.

Resist—But Not Yet

y J. IGOR BELLA

That's what most church leaders in Iron Curtain countries are saying, and we can easily understand why they play safe

A GROUP OF PASTORS behind the Iron urtain was listening to a radio message rom the British Broadcasting Company 1 London. It was an appeal from a oman Catholic priest to priests in the oviet satellite states urging them to re- st the pressure the Communist govern- ient was exerting on the church. After ie broadcast one pastor said, "These ien in the West are unable to see the tuation correctly. I would like to know hat he would say if he lived here."

There is a group of churchmen behind ie Iron Curtain who think that the hristians in the West are not judging ie church situation in eastern Europe ghtly and are misinformed as to the ue situation. They think that there is o reason to resist—or that the time to sist has not yet come.

Here are the arguments used to defend iis point of view:

FREEDOM OF CONSCIENCE and religion guaranteed by the constitution of each on Curtain country. In fact, the con- itutions of all Soviet satellites empha- ze that there is religious freedom. Peo- e can come to church, hear the preach- g of the word of God, partake in the craments.

The teaching of religion is permitted public schools. Instruction at home and in churches is not interfered with. Churches are packed with the believers every Sunday, even more than before the Communist regime. There are more young men in theological schools than ever before. Some religious papers are published regularly. Even the broadcasting of church services is permitted. The church can be satisfied with the state of affairs as it exists now.

SOME SAY THE CHURCH can conscientiously approve of the reorganization of society which communism is trying to accomplish. Freedom from want and equal opportunity for every individual, the struggle for peace are matters which are not anti-Christian. Communism is an elemental movement of all the peoples on earth, and eventually will spread over the whole world and overthrow the privileged classes and make everybody equal.

If there are certain curtailments of the church's freedom, such as the closing of parochial schools, institutions of charity, suppression of some church papers, they are deplorable but not an attack on the church at its heart. There is a control of sermons, but the regime only wants politics out of the pulpit. Imprisonment of pastors is not because of the preaching of religious truths but because of political implications of sermons.

In all these matters, it is the duty of the church to submit to the state according to the Scriptures, Romans 13:1-2: "Let every person be subject to government authorities. For there is no author-

---

. Bella, expelled from Czechoslovakia in 1949, secretary for central Europe on the staff of e Lutheran World Federation in Geneva. He turned to Europe in late November after a ief visit in America.

ity except from God, and those that exist have been instituted by God." The time to resist will come only if the church is interfered with in its inmost life.

MANY BELIEVE it is better to serve the church than to resist and not be able to serve. After all, church life is continuing. What would happen if the pastors would start resisting the regime and be deprived of their offices? The flock would be dispersed and devoured by the wolves.

"We have to do our best under the circumstances and not beat our heads against the wall." The time has not yet come. It is better to live for the church than to die for it.

It is not the Christian's business to resist. It is God's business. Do your duty in the best way you can under the circumstances, and leave everything else to God. It is God's will that puts the church into this situation.

THE MEN WHO ARGUE in this way are not collaborators with communism. They see the anti-religious spirit of communism. They know about the long-range planning of communism to destroy the church completely. They know that as a matter of expediency communism deals with Christianity in a lenient way today, but considers Christianity superfluous and believes religion is a poison to humanity. While it can, it will use the church to support its program, but as soon as this support becomes unimportant the church will be liquidated.

Churchmen know this. But they feel that because the church is continuing, there is less possibility that communism can liquidate the church when the time comes. In fact, the time may never come.

THESE MEN are not afraid, although in Iron Curtain countries it is dangerous to resist. In the first place, every resistance against the regime is considered treason and dealt with as such.

One has only to read the penal co of some of the Communist countr He will see what terrific punishments meted out for misuses of the functi of the church. One can get 25 years hard labor for a statement which can interpreted as favoring war.

The treatments in prisons are not actly lenient. One gets suspicious w the accused are so ready to confess eve thing that the confessions are not untary but obtained by physical mental torture.

One cannot make a living in a Co munist-controlled country by being ployed by private enterprise because th is no private enterprise. Every citi is a state employee. If he loses his w because of disloyalty, he is facing s vation. No one could employ him give him food and shelter.

Not only the transgressors themse are punished but also the families. I pastor is arrested for some statement his sermon, his family is immedia thrown out of their home. If child are in colleges, they may be disquali from continuing their study because the "suspicious" character of the fat

Still I believe that, with some exc tion, caused by non-resistance is not f

THIS POINT OF VIEW is presented because the writer endorses it but cause it represents the standpoint of majority of pastors beyond the Iron C tain. I wonder what is the opinion Lutherans in America about this a tude. It is easy for us to criticize th who make compromises under harsh cumstances. It is far more difficult be in these circumstances yourself, a know the real meaning of refusal compromise.

IT'S A LONELY LIFE

By ELIZABETH ANN DEAN

But faith in God, understanding friends, and a small pension from the church help pastors' widows to meet their problems

I JUST RECEIVED a letter from a friend. 'ou have a wonderful spirit," she wrote. But I haven't! My friend doesn't know at inwardly I still rebel because my sband was taken by death. She doesn't ow that wherever I am, I still listen r his footsteps at night. She can't ow how often I awake, frightened at at I hoped was only a dream. Neither ne nor change of place and people can al the broken-hearted.

I cannot forget. But I have not taken a rocking-chair to nurse my injuries r have I gone pouting in a corner to k my wounds. I have found comfort the resurrected Saviour, in the teachgs of my church, in the love of friends d family.

In the new tenth grade textbook for ekday church school, Pastor John okhoff writes "Nor is heaven a place doing nothing . . . Where Christ is, re is life, and life means activity and wth. There will be something to do, th to understand, visions to catch." If this be true, God must have needed tors for a special task in the winter 1950. Four pastors, all dear friends, re taken away in three months. Their rage age was about 50. One was my band.

LIKE MANY pastors' widows I was left hout a home. Leaving the parsonage, gregation and friends was difficult. t deciding what to do and where to go s more difficult. I remember going k to the parsonage after the furniture had been prepared for moving. I sat on a packing box looking at the bare floors and cold walls. I thought of all the displaced people we had studied about in our mission classes—the migrants, the refugees, the homeless. I was one of them!

I walked to the spot where he had turned and stood before going up to bed that last night. I remembered how he had stood there looking at me as though to fill his eyes with a last long look. "I'll go up awhile," he had said quietly. I put down the paper I was reading, for I felt his gaze upon me. "I'll come soon," I answered. Then I listened to his heavy steps but I did not know that death was climbing the stairs beside him.

It was my most bitter moment. Then I realized that I was letting sound reasoning give way to self-pity. I looked once more at the uprooted home, said a prayer of thanks for blessings of a happy Christian life, tucked the past deep into my heart, turned the key in the door and walked resolutely out into a cold winter day!

FORTUNATELY MY CHILDREN are happily married and invited me to live with them. My brothers and sisters also offered their homes to me. I visited them all for months at a time. But traveling is a luxury, and moving from place to place is tiresome. Soon I decided I wanted to be independent, sort of footloose and fancy-free.

One of the children and I bought a

little house in the suburbs. The second floor is mine so that each of us has some privacy. The new moderate-priced homes in this area look like decorated chalk-boxes set in rows of mud. We decided on an older well-built house. But money is now only worth half of what it was when insurance was bought many years ago.

"It will be a sound investment," the realtor said, "because your life's savings will be in it." And he was right! There's the mortgage and taxes and upkeep. After the bills are paid there is a little time when one can sit back and relax waiting the first of the next month.

I remember how often my husband and I talked about buying a little house. But in spite of a strict budget, which for many years included college expenses for the family, there never was anything left for investment in real estate. Besides, we thought retirement and even death would be in the far future.

I know a pastor who bought a house when property was cheap. He repaired and rented it. When retirement comes he and his wife will have a home among friends. They will not be lonely. The house is by the cemetery. If one of them should die there will be no long journey for the cortege. Smart planning!

I STILL VISIT my relatives' and my children's homes for long periods. But there is always the problem of what to do with an older person in the household. There is extra food to buy, an extra place-setting at the table, the one guest bed occupied, and entertainment to be planned. If the young folks go out, they wonder, "Will you be lonesome, Mother?" If they invite friends for an evening they ask, "What can we do for you, Mother? You don't enjoy cards."

And then, while visiting, one must constantly decide how to help with ho work. My daughters cook differe from me. There's a sense of tim needed to know when to stay out of kitchen and when to walk away fr family conferences.

Finding a job may prove to be a he breaking experience. A pastor's wife often too busy in the parsonage and co munity to keep up with training in former field of work. She has becom parish worker for the congregation, p paring bulletins, acting as mail cle planning programs, helping in the M sionary Society, attending Ladies' A answering the phone, entertaining call witnessing weddings, teaching in church schools. Only a pastor's w knows the many things she quietly d in order to help a congregation smoothly where there is no regular c ical help.

More than half the 18 million wom who work in this country are over But the pastor's widow will find t some school boards now require a m ter's degree or some post-graduate cr its even for local teaching. The cleri field is filled with young and compet girls. An older woman will probably able to find employment if she is will to work week-ends, irregular hours, "live in." Such work is available as pr tical nurses, companions, cashiers, coo "salad girls" or institutional work wh there is a heavy turnover.

One of the first messages I received fter my husband's death was from a usinessman for whom I had done part-me work. His offer of a full-time job s soon as I could accept did more to olster my morale than hundreds of sen-mental regrets. The pastor's widow ho is in good health and who finds a egular, profitable position is most for-inate.

Pastors' widows have a sort of soror-y all their own. Perhaps I should not onfess it, but occasionally our conver-ition drifts to remarriage. I suppose ost middle-aged men are either married r the type who do not marry. One of y friends observed, "There is a widower our church. But he's the nice, home-ody kind who is living with one of his ildren. They wouldn't want him to marry."

A pastor's widow confided in me that e had a proposal of marriage from a ry desirable man. "I can't accept be-use when my husband was buried, mething of me was buried with him," e said.

Another wrote, "I would be only in-ested in marrying a minister because would have the same interests."

My friends and relatives have been ost thoughtful, because they include me en in their circles to attend concerts, ys, or visit with them at resorts. But re is less lifting of the eyebrow if more than two attend public perform-ances. I'm sure such pastime is more desirable than sitting on a park bench, watching the pigeons in summer, or fre-quenting the reading nook of the public library where so many take refuge on a Saturday night. The problem arises what to do when the library closes. I'm thank-ful for a hobby which has given me pleasant hours, some profit, and kept me out of mischief.

We are grateful that the regular pension of the ULCA has been increased to $25 per month. In addition there is also $100 per year "Special Pension." For some, too, there is the Contributory Pension Plan. I was visiting with a pas-tor's widow when her pension check came. "This is an answer to my pray-ers," she said looking at the check, "it will pay for a load of coal." If you are penny-wise and prayerful, you can stretch those ministerial dollars like Elijah stretched the widow's oil.

We have learned that we can con-tribute to church as we've always done. There will be enough left to buy refills for a home permanent, cold cream of the five-and-ten-cent-store variety to banish worry lines, bargain basement shoes and postage stamps to keep in touch with selected former parishioners. Food? Well, it's cheaper to eat what someone else buys! Personal appearance? I know we must keep in style. Maybe we can turn last year's hat inside-out and wear it at a jaunty angle like a flying saucer. (I'm sorry if it's not your type!) But you can change accessories with an old suit and give yourself a different hair-do. You'll be surprised how it buoys you up!

Visiting a former parish is an art. I've returned only on rare occasions, making sure the present pastor knew I was there. Word spreads rapidly in a

small town and soon former parishioners and club friends pour in to visit. Last year I returned for a funeral and was startled into the realization of how time flies when I saw three young men, pallbearers, who had attended our church kindergarten.

The pastor and his wife have been most kind to our family. Strange as it may seem, a visit to the parsonage and parish house did not bring the homesickness I feared. But worshiping in church, did! There was the same organist and choir and many of the same worshipers with the new. The processional hymn was my husband's favorite, one used for his funeral service.

I was glad my daughter and friends were with me, for I stood expectant—waiting to hear his baritone above the others, waiting for him to lead his people in worship.

One morning three-year-old Tim I stole from a cottage in the Mid and went down to the lake. We wal along the shore looking for shells. T we sat on the pier watching the mys of the dawn. As the mist lifted and sun broke through the clouds, dropped his snail shell and pointing the sky exclaimed, "I see granc Nanna. He's 'way, 'way up there v Jesus."

I gathered Tim in my arms, for at moment I was thinking of grandpa to how one morning, years ago, even bef Tim's mother was born, we had sat o sand dune on Long Island and watc the sun rise out of the bay.

"What is grandpa doing?" I asked.

Without taking his eyes from the b liant morning sky, Tim answered w childish conviction, "Grandpa's prea ing!"

LET US LIVE as though Christ were crucified yesterday; risen today; and coming again tomorrow. —MARTIN LUTHER

SUGGESTIONS FOR THE HOME AT CHRISTMASTIDE

ATTEND A CHRISTMAS service as a family.

Remember people all over the world and plan to share in the Christmas of others.

Make the decoration of the home a family festive activity.

Sing Christmas carols as a family.

Decorate the Christmas tree—all members of the family doing it together.

Read the Christmas story from the Bible.

Read some other superior Christmas story.

Let the whole family take a walk together on a starry night to enjoy the Christmas lights.

Invite as guest someone who might otherwise be alone on Christmas.

Seek to hold the Christmas spirit in the family after the day is gone.

—JOHN LESLIE LOBINGER in *The Better Church School* (Pilgrim Press)

hurches Can Preach

/ EARL T. KNAUS

ıeir silent testimony bears effec-ve witness to God's Word and has great influence on the community

Our Redeemer Church, Petersburg, Va.

THE MOST INFLUENTIAL witness, be-les its members, that a Christian con-egation can have is its church building. hatever other and more important eanings are in the word "church," the ost common and concrete is its refer-ce to a church building.

Our church buildings make their silent d often eloquent witness year in and ar out. Sometimes their testimony eaks more effectively than the mad ·amble of our lives and the vain ram-ngs of our tongues. A noble church ilding can be our greatest visual aid. This is brought home to you whenever u take part in a church building pro-ım. In the course of such an experi-ce, I remembered a novel by Pietro Di ınato entitled *Christ in Concrete.* The vel has little to do with the witness of ine church structure, unless it be the :essity for sacrifice whenever men ld. But the title almost haunts you h the realization that a winning wit-ıs for Christ cannot be thin and ıory. It must be something concrete, : the very mortar that holds together brick and stones of a church's wall.

WE CAN BE THANKFUL that our church preserved the tradition of churchly buildings—buildings whose sturdy character and spiritual uplift are bearing witness all over the United States and Canada. This is especially true of our mission churches. Under the careful guidance of the Board of American Missions we are building across the continent a chain of churches that for years to come will have a leavening influence on American community life. The living Christ, even through such intractable materials as stone and brick and glass and tile, will make himself felt in a community.

When the little mission church I know best built its small English Gothic chapel, little buzzing comments from the community began to pour in. "It's the churchiest church in town," said one man.

And all around they were saying, "It *looks* like a church." "You can't mistake that building for anything but a church!"

A priceless comment was made by one who has little or nothing to do with any church. "Why don't they all build churches like that?" he said. And he went on, "I'm not a churchman, but if I were, that's the kind of church I would like to attend." That man may be a churchman some day! And all because of something a silent building is saying.

We believe in visual aids because they convey in a kind of concrete form spir-

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Rev. Mr. Knaus is former pastor of the rch of Our Redeemer, Petersburg, Virginia, has recently taken up new duties as ieran student pastor in the Pittsburgh area.

itual truths. That is why a church building can preach. The Lord somehow reaches us through that sermon in stone which is the church edifice.

HAVE YOU EVER NOTICED what the vertical thrust of such a churchly building does to you? How the very lines of the building conspire to "lift up your hearts unto the Lord?" Great arches over windows and doors lift up your heart. The slender finger of the cross high up on the roof . . . the leap of a vaulted ceiling, with its steep pitch and height in relationship to low side walls and the narrowness and length of a nave . . . the altar with its cross standing on the highest level of the building . . . all of it serves to sweep your vision to the very highest reaches. How can we escape the impact of it all, and how can we help but lift up our eyes to the Lord, from whence cometh our help?

If you have a church that does that, you also have a church with character. A churchly church that reveals Christ and lifts up your heart to Him must necessarily have character. But such character is a costly achievement. It could hardly be otherwise when we remember the price Christ paid, and how He said, "Take up thy cross, and follow me." There is no cheap and easy way to build churchly buildings with character.

The little mission I know so well found that out. There was some thought at first that a suitable building might be built quickly and cheaply. Such an attitude is so much a part of our contemporary scene that it is hard to overcome. It is probably a part of the American fascination with bigness. If a thing is big, it must be good, regardless. But this is hardly true, as the little mission learned.

WHEN CONSTRUCTION BEGAN on the chapel various comments were heard. "It's awfully small." "Is it big enoug "It's costing too much . . ."

These were expressive of that grained habit we have of emphasi quantity to the neglect of quality. upon completion of construction character of the building asserted it Its impressive beauty, its charming tractiveness, and its superior qua made their mark. And invariably th first critical remarks ended with so enthusiastic acceptance like ". . . but a gem!" or ". . . you certainly were r to build small but well."

If you have ever come under the fluence of a church with character, will appreciate and applaud the cc sacrifice that built it. As you gaze u the building, horizontal lines will cons to give you a feeling of strength. haps the long, low lines of the walls make the building sit so securely remind you of "the rock of our sa tion." And maybe short, sturdy tresses like sentinels keeping watch al those walls will recall to your mind "a mighty fortress is our God." The of substantial materials like stone brick and tile will make you feel indeed "on Christ the solid rock stand." A building that so bristles character will surely arm you for the in your daily round of living.

And we also begin to understand we always were impressed by s churches. "I like that church." " isn't that an imposing church." "I'd to go inside that attractive little chur And others we pass by, hardly se them. But if it is a churchly build Christ will be there in concrete.

YOU MAY BE SURPRISED, as we w how influential that witness can really Maybe three young girls will start c ing to your Sunday school because

like that beautiful little church so much. People will find their way to the doors of such a church without difficulty, for everybody will know where it is and what it is. A young soldier hailed a cab to get to our church in time. He didn't know the exact address, but he didn't have to know. The cabbie knew. "Oh, you mean that pretty new little church out on South Sycamore Street?"

We talk a lot about the great American enterprise of advertising. We do and say all kinds of things that often have little to do with the church to advertise it. And all the while a nation rapidly going blind and deaf to modern high-pressure salesmanship might open its eyes and ears to a silent, eloquent church building. It is quite possible that that is our best advertisement.

Christian lives are still the living stones the Master Builder takes in His hands to build His holy temple of witness. But there are other stones which the consecrated hands of His co-workers can use to build to His glory. And the living Christ who is there in concrete will reach out through them to make His witness.

The Word Must Live Among Us

By RALPH D. HEIM

Emphasis upon the Bible during these past months should lead us to respond to the influence of God's Word in our daily lives

BIBLE SUNDAY is being observed this week in thousands of congregations. Coming so soon after the recent celebrations which heralded the appearance of the complete Revised Standard Version of the Holy Bible, it will arouse more than the usual interest.

Throughout the Lutheran Church the emphasis during the year now closing has been upon "The Bible in Daily Living." Adding together all these Bible-entered events, it becomes apparent that here is for us a continuing responsibility —to let the Word of Life live among us through the living language of our newly revised Bible.

The Bible came from God, out of life, so that it might become life again. The words are now on paper. The greater task is to get them off the paper as deeds.

To let the Word of Life live among us is really to say, "Let God live among us through this medium of communication."

IT IS ENTIRELY PROPER to call the Bible the Word of Life. Yet this is by virtue of the literary usage known as accommodation. We cannot completely identify the two—Bible and Word of Life. Actually, the Word of Life is the communicative aspect of God's being. It is the personal, dynamic reality of God who is eternally striving to enter the lives of his children with a certain purpose. The purpose is that those children, knowing their Father's nature and will, shall live fittingly. Therefore the Word

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of Life is God, giving knowledge, in the process of nurturing human life.

The Bible is the medium of communication between the Life and our lives. Like a letter or telegram it puts persons in contact with each other—in this case, Deity and humanity. Like other books it enables two minds to meet—in this case, the divine mind and the human mind. Like broadcasts and telecasts it enables hearers and viewers to perceive and share the words and deeds of another—in this case, God and man.

However, God's writing a letter and publishing a book and showing a picture and making a broadcast are not of themselves enough. There are requirements for human action if the communication is to be complete.

PEOPLE DO NOT KNOW their Bible. Worse, there is deplorable error abroad about it. Consequently we need to provide and participate in great programs to foster reading and studying the Bible. We have scarcely begun to attempt what might be done.

Yet there is a profounder fact: people are not living their Bibles, and something must be done about that. Here we begin to catch the full vision, deal with the basic substance, and sense the final purpose of the whole enterprise concerning the Bible.

The Mongols of Central Asia were not always the isolated and backward people they are now. In the 1200's the Polos, including Marco, served in a Mongol court that was both powerful and brilliant. One of their emperors in that thirteenth century was Mangu Khan, grandson of Genghis Khan. King Louis IX of France sent a Franciscan monk named Rubruck to Mangu's capital. Then Mangu arranged a public disputation in which Christians, Mohammedans, and idolators argued the merits of their spective faiths. At its conclusion Man spoke these notable words about Rubru and the Christians for whose faith he h contended: "God gave you Holy W which you fail to live up to. To us gave diviners. We do what they say a live in peace."

THE COMPELLING WORDS from t ancient pagan tell us that we have Bible not merely to translate, or celebra or even merely to read and study. Pro and important as those things may there is more to do. That "more" most important of all. While we are comprehend the Bible, we are priman to conduct ourselves according to precepts. We are to hear, but also hasten. We are to perceive, and perfor search, and serve; understand, and u dertake.

The Bible is a medium of communi tion and there is no actual communi tion until there is an appropriate sponse. This treasury of truth provi no effective truth for those who do utilize it as it is meant to be utilized.

The Bible is a spring gushing fo Water of Life—for those who will ta to drink and be refreshed for labor. is a granary overflowing with grain for those who will make it Bread of L for nourishment in growth.

The Bible is a great organ throu which the wind of the Holy Spirit blo to make melody in the human spirit for those who vibrate with its tones. It also a dynamo to charge the human sp with Christian potential—for those w will bring their resultant powers to b on God's creative purposes.

In and through those who act acco ing to the truth of our Bible, the W of Life will live among us. Only th will God's real purpose be achieved.

Nightmare at the Organ

By CLARENCE B. LUND

Church musicians find that bad dreams can be matched by some of the experiences they have when wide awake

I USED TO DREAM a great deal when I was new at being an organist. Certain dreams used to come to me very often just before a particularly big Sunday when there would be several services together with a Sunday school and youth session and a number of choirs to think about.

The cruelest of these dreams is the nightmare in which I am prevented from arriving at church in time for the service. Or, having arrived at the church, I am prevented from getting to the organ. How I struggled! There would be the full church, the ushers looking at their watches and sometimes a fuming preacher. I would be frantically trying to move toward the organ where I could begin the services.

But people would be in the way, blocking the aisles. Or the seats would somehow be moved into my pathway. Books would cause me to stumble if I got as far as the choir loft. Occasionally I could get to the organ. Then I would not be able to find the music. If I found the music I wouldn't be able to locate the proper page or the hymn number.

Eventually of course, I would waken after such a nightmare and be glad that it was just a dream. (I have since found that a minister can have similar dead-of-night experiences.)

The Rev. Mr. Lund is associate pastor of Mes-iah Church, Denver, and a member of the PCA Committee on Church Music.

BUT THE DREAM WORLD is not as much removed from life as we sometimes think, for friends today in the musical world of the church find that this horrible experience is not a dream! They tell me that there are definite obstacles in their way as they prepare and produce music fit for the church. When I ask them, are they sure, they look back at me as if wishing that their nightmares were as easily disposed of as mine.

One of my friends told me not long ago that he would have to resign his position. His music committee which consisted of a baker, a jeweler, and a history teacher in the local school, were in his way. If there was something like "Unfold Ye Portals" with four tumpets, full choir and all of the organ, they could be happy every Sunday. But should a prayer be sung, they were wrathful at the laziness of the music.

Another, a first-rate organist in a college town, is constantly set upon by several "charter" members of an ancient vintage. She is to play their favorite numbers when requested. They are three, and all three are of the concert-stage variety. The organist cannot conscientiously bring the concert-stage music into the church. She continues to play church music but is psychologically at war with people who will make trouble for her, as they have for two preceding organists.

THERE ARE OTHER THINGS in the way of the musicians which are producing

some first-class nightmares. I must mention one other. This one is from the choir itself.

"Dot comes early because she is going to stay only the first 20 minutes of the rehearsal. Joe comes late because he came early last time. Sarah and Tom skip the rehearsal because they don't plan to be in church next Sunday, passing over the fact that anthems for six Sundays are being rehearsed. Then perhaps they show up unexpectedly some Sunday and say, 'We shouldn't sing this because I don't think the choir has practiced it enough.' What they mean is 'I haven't practiced this enough.' "

We could go on with the list of nightmares through which church musicians must grope. Certainly they would have to include some unsympathetic pastors and councils and congregations, for even the church has unhappy souls who demand everything with an "I dare you to produce" attitude. It is the sour personalities that are talked about, for most musicians work in pleasant surroundings with pastors and councils and congregations who are so pleasant, and appreciative of the art with which they are favored as they worship each Sunda

It is only fair to mention that t greatest of nightmares to the church m sician is the limited budget with whi he must work. His own salary is sm and out of proportion to the deman made upon him. His fellow workers a usually volunteers without remuneratio They depend upon the salaried one b do not always expect to reciprocate meeting their responsibility in return.

The music itself is costly when co pared with the slim budget, althou actually music is the cheapest of all the church's supplies and ought n cause any consternation financially all. It is likely that we are so used getting our music at another's expe that we hesitate when the figure touc even the one hundred dollar mark.

THE MUSIC BUDGET ought to be hig The largest sum we could spend wou not be sufficient for the returns it mak Then, too, the organ needs frequent tention which, on account of a l budget, it seldom gets. I have been only one church in the last year wh the organ sounded as though it had h recent attention. The others had orga that sounded all the way from bad worse. It is hard to take pride in t "king of instruments" when he can nothing but grunt and groan at one e and squeak and squeal at the other, wh throughout the middle register are ton that sound almost obviously set " pitch." Surely the "king" is worthy more careful attention.

But every nightmare has an end. The will be an end to this one some time t And if some claim to have nightma which are caused not by the congre tion but by the musicians themselves, us confess in all honesty that we ha had that kind, too.

IDEAL MOMENT

"AREN'T YOU EVEN coming down at ll?"

Pete sounded so perturbed I couldn't elp smiling into his rounded eyes. "For ist a minute, then. But I can't stay to elp. Daddy's helping with the creche nd I'm helping with the presents you're aking. If I try to do both, no one will it around here."

He laughed merrily at such a ridiculous ea. Who ever heard of anyone at our ouse not getting plenty to eat? Reach- g for my hand, he led me to the cellar airs.

"Be careful," he cautioned. "You ould get a bad fall coming down these airs too fast. Daddy says they are icky."

"I'll watch out," I agreed, seriously. etting him give me advice is good train- g for both of us. It will be many a oon before our roles will be reversed it there's nothing like starting to prepare r it early.

DAN HAD PUT the packing case that as to be our Christmas creche on an old ble in one corner of the basement. He d Karen were "thatching" the roof th straw as Susie handed them the eces.

"Susie," and his voice was stern, "if u chew any more of that straw, I'll ve to send you upstairs. It is not clean ough to eat."

"Little Boy Blue eats it. He's under haystack fast asleep and the hay is cking out of his mouth."

"Come see, Mother!" Karen caught sight of me. "Isn't this going to look nice?"

"We haven't made the new manger," Pete explained, "because we had to paint all the people very carefully. Will they be dry soon, Daddy?"

"Better give them a full 24 hours. In fact, they'll be nicer if we let them go for two days before we handle them very much."

"That's 48 hours," observed Karen.

"It's beautiful, everybody. I can't wait to see it finished and the figures all in place. Who painted the stable that nice shade of brown?"

"I did," said Susie. "Well, we all did. But I painted first."

"And daddy painted last," Karen whispered, "to smooth out the uneven places."

"Shall we tell her the secret?" Pete's eyes were dancing with glee. "Shall we?"

"Then it won't be a secret," said Karen.

"It's going to have lights!" Pete didn't wait for a decision on his question. "Real lights that shine on the Baby Jesus or on everybody at the same time."

"Wonderful!" And I was thinking about more than electricity. There was something about Dan and the youngsters working together that seemed so right. It's something families who live on farms have without planning, but some of the rest of us have to do a little conscious contriving to get the same result.

THE DOORBELL RANG, interrupting our moment. I expected all three of the chil-

dren to race off at once, as usual. This time, however, they seemed as loathe as I was to break the spell.

Since I had determined not to stay long at any rate, I cheered them on their way and answered the summons. Saturday morning visitors could be almost anyone.

A pleasant-looking man stood on the porch. "Could I trouble you for the key to the house next door?" he asked.

As I looked beyond him to the woman and the teen-age boy and girl getting out of a car at the curb, my hopes rose. They looked like such a nice family. Just the way the boy was closing the car door after his mother made you feel they would be good neighbors.

"I don't know a great deal about the house," I smiled, "because the former owner was a bit of a recluse. But if I can help you in any way, please don't hesitate to ask."

"Thank you very much. If the house is at all livable, we'll certainly have a few practical questions to ask about things in the neighborhood. We're just at our wits' end for a slightly larger place than the apartment where we have been living."

HE TOOK THE KEY and rejoined his family. I closed the door to hide my curiosity, although I couldn't help peeking out the side window to see whether they spied the rotted place on the front porch. They did, but it didn't seem to bother them. Father and son both kicked at the spot in a knowing way and shrugged. Mother smiled at them, while daughter turned to gaze down the street. *Wondering what worlds there are to conquer,* I surmised, thinking of baby sit I have known.

They went inside and I hurried b to the kitchen. Saturday morning ha be a "preparation for the Sabbath" our family is to keep Sunday from coming a rat race.

MIXING UP A PUDDING for tomorr dinner, I was following in imaginat the inspection next door. The rent being kept low but there has certai been a procession of people in and there—as I know only too well.

"Any errands?" asked Dan, com up from the nether regions. "We've out of glue and I want to pick up sc bulbs before they are sold out. I'll t the small fry with me."

"I've a list all ready and waiting thought I'd attend to it myself this af noon, but if you don't mind—"

"I don't or I wouldn't have sugge it, would I?" he grinned.

"What a break, having your day fall on Saturday now and then. Ma me wish it could be every week."

"Who was your caller?"

"Another prospect for the house n door. Do have the youngsters put their best manners as they go out. like these people to want to stay."

WE BOTH STIFFENED at a howl fr the basement. Susie was scream Pete's voice was shouting, "I told not to mess with those sheep!" To add the din came Karen's shriek, "Wa the wisemen!"

Dan streaked for the stairs. I thou things had been too good to last. well, we'd had our moment. And th would be more of them.

UNITY, LIKE PEACE, is never finally attainable by direct effort; it is when God's Kingdom is "sought first," that unity and peace are "added" to us as unsought blessings.

—WALTER M. HORTON in *Toward a Reborn Church* (Harper)

Personal Problem Clinic

Santa Claus

QUESTION: My husband I are faced with the problem whether or not to let our children believe in Santa Claus. Our oldest boy is now three and a half, and this year we'll have to take a stand on this issue which we have thus far evaded.

John would like to tell him there is a Santa Claus, and I must admit that some of my fondest childhood memories stem from this myth, but I dislike having to weave a web of lies to keep my children believing in the fairy tale.

We have told the little fellow Christmas is the birthday of the baby Jesus, and that because it is such a special birthday we have a whole tree full of lights instead of a cake with candles. We explained that because we cannot give gifts to Jesus directly we give them to those we love because God gave us such a wonderful gift. We have tried to stress Christmas as a time for giving rather than for getting.

On the other hand I recall so vividly the wonder and enchantment which surrounded Christmas Eve when I was a child and I wonder if there is any way to have my children experience the magic of Santa Claus without their losing sight of the fact that first and foremost Christmas is the birthday of Christ.

REPLY: You have made a fine beginning in speaking to your children about Christmas, and you have placed the emphasis where it belongs—on giving rather than receiving.

The Santa Claus story is not likely to become a source of trouble for you or the youngsters. Most of us have been reared in that tradition, have been reoriented at a proper age, and have lived to tell the story. Let the children believe in Santa and have all the fun that goes with it. It won't last long. You'll get plenty of assistance from the children's companions when it comes to the dissolving of the fiction. But if you'll give the proper emphasis to Jesus no vacuum of disappointment or resentment will result. If you will use the same quality of guidance you have used to date, the children will be eased into a more mature understanding of Christmas, the foundation for which they already have, and with it will come a deeper satisfaction than they have yet experienced.

Let Santa be associated with the light and jolly side, but let the baby Jesus have the real prominence. In a child's world adults can readily order affairs so that Jesus is the object of deeper satisfaction, worship, gratitude, and love.

We should see to it that Santa Claus has no part in any Christian observance in the church.

Regard for father

QUESTION: Geraldine, 10, finds fault with her father's manners. She attends a private school where they stress standards of action which are somewhat at variance with Bill's habitual ways. He is worried, and he feels that the girl's regard for him is endangered by the feeling of superiority which she has developed.

REPLY: Children, just because they are children, generally feel inferior to the adults in their lives, and they experience a thrill when they can reverse the roles. As more mature and secure persons, parents may well let children enjoy their feeling of superiority occasionally. Assuming that in this case the parent-child relationship is otherwise sound and good, Bill's claim to Geraldine's respect rests on something more basic than his casual manners. As her mother, you need to help Geraldine to acquire a broader outlook as to her father's personal qualities which deserve a better rating. She will have to learn also that good manners on the part of any one include self-restraint in direct criticism of other people.

—EARL S. RUDISILL

What Do You Do With Your Day Off?

Use of leisure time is a test of Christian character, thou the Bible doesn't give specific instructions on how to pl

Sociologists and psychologists seem disturbed by the way the American people are using their leisure time. For the Christian, every part of life comes under the judgment of God. When he is faced with the question of what to do with leisure his first consideration is: "What does God want me to do with it?"

The first place he goes to find the answer is, of course, the Bible.

The New Testament emphasis lies in the fact that preoccupation with enjoyment tends to rule out more important things. In the story of the farmer who plants his seed, part of it came up only to be choked "with cares and riches and pleasures of this life." It isn't only the pleasures of life that choke out spiritual growth. Worries and business of this world are equally likely to do it. The person who worries about how to get ahead, who is so intent on making a living that he has forgotten why he wants to make a living, has no particular reason to feel superior to the person who will do anything for a thrill.

But when it comes to specific suggestions as to how a man may best use his spare time, the Bible doesn't have much to say. It is natural that it shouldn't. The Bible doesn't lay down a detailed program, because problems change from generation to generation, and the Bible wasn't intended only for one generation.

There wouldn't have been much reason for Paul, for instance, to spend an undue amount of space on instructions to the Christians on how to use their ho days. Many of them were slaves, in t literal sense of that word. Slaves ha plenty of problems, but use of leisure ti isn't one of them.

Those who assume that our Lord nev took time out to enjoy himself do him injustice. The evangelists don't rec much about his enjoyments because th probably did not feel it was particula relevant. John tells the story of the m riage at Cana not to point out that Je took time to relax but to tell of t miracle of changing water into wine. E even though John doesn't make it t point of his story, he does, by includi it, intimate that Jesus participated in t ordinary life of the people around him.

Even though we may not find sp cific instructions in the Bible about ho we shall use our leisure, we will fi some general rules that will help us. Th were given mainly in connection w other problems which faced Christia

In Paul's letter to the Christians Ephesus, he gave general instructio about how they should live, after th became Christians: "Live life, then, w a due sense of responsibility, not as m who do not know the meaning and pu pose of life but as those who do. *Ma the best use of your time . . .*"

To know the "meaning and purpo of life" includes a great deal. It inclu trying to understand what kind of peo God made us to be, what kind of nee he created within us. In this matter, mo

BLE READINGS THIS WEEK: John 2:1-10. atthew 11:18, 19. Ephesians 5:15, 16. omans 14:14-23. I Corinthians 10:23-33.

n psychological studies can help us by rowing light on our natural, human eds. They may, or may not, relate ose needs to our faith in God. But the ristian will use that added understand-g to help him to live the fullest Chris-n life.

Most of us run-of-the-mill people need certain amount of relaxation. Our dies need exercise. Our minds need mulus. Our emotions need release. here are some persons of whom that es not appear to be true. They are le to find all of that in their work. It especially likely to be true of persons o are so fortunately situated as to be ployed in a work which consumes all their interest, their attention, their pirations, even their emotions. It mply is not possible, in the world in ich we live, for all Christians to be ployed in such satisfying work. There e many other kinds of jobs to be done.

BUT OUR LEISURE TIME is an oppor-nity for Christians to develop some of se God-given desires for the develop-nt of their talents and preferences. It is possible for us so to use our leisure e that we can know a faint echo of the of creativeness that must have been part of the divine creation. We can ow the satisfaction of using a talent t has given us, whether for singing, pounding a nail straight, or carving a inet, or making a beautiful cake.

n this aspect of the use of leisure time re is, I think, very little controversy ong Christians. But while there may be much controversy, there is a con-rable apathy. It is not unusual to that Christians are doing no more in r leisure time to develop their God-given talents than are non-Christians.

The controversy among Christians on the use of leisure time is more likely to occur in the area of the need for relaxation. This has been a fertile field in which the devil has exploited his opportunities for sowing the seeds of harsh judgment and uncharitable attitudes toward one another. Here again we turn to a rule that Paul gave for another problem, but which, I believe, applies to this.

ONE OF MAJOR PROBLEMS facing the early Christians was what to do about the various religious rituals of the Jews regarding food and drink. In struggling with that difficult situation, Paul came to the conclusion that nothing was unholy in itself, but that it might be unholy in the effect it has on someone else.

Some have interpreted that to mean that therefore if any Christian objects to your way of relaxation, you should cut it out. It is more complex than that; because that, too, can mislead people into thinking that the central focus of the Christian life is not doing anything that's fun.

That misunderstanding of the essence of the Christian life can be quite as damning to a man as a wrong form of recreation. There is an infinite variety of ideas of what constitutes legitimate Christian activity. Matthew and Luke record our Lord's comments on the fact that people accused John the Baptist of having a devil because he didn't eat and drink. But when Jesus came eating and drinking, they accused him of being a wine-bibber and a glutton!

There isn't any sure recipe for removing criticism. The principle of doing everything for the glory of God will give us considerable light and help, if we are really looking for it, and not simply trying to "prove" a particular pet prejudice.

Guidance for Parents

Your Home Can Be Christian. By Donald M. Maynard. Abingdon-Cokesbury. 160 pages.

Have you often wished, as you read psychologists' columns in the daily newspap that their solutions to behavior problems would carry a stronger Christian emphasis?

Dr. Maynard's experience as the author of "Parents' Problems," a syndicated colu assures the reader of practical commonsense guidance, but his position as head of department of religious education at Boston University School of Theology adds *plus* to his counsel for Christian parents.

Problems such as eating, sleeping, discipline, emotional development, sex education, the handling of money, the gradual cutting of apron strings, are considered in his book—always keeping in mind their religious significance. That makes the difference!

The answer to the question "When is a home Christian?" involves not merely the practices we generally think of as religious, although these are "musts." A Christian home, defines the author, is one in which each member is so surrounded by love and appreciation that he has a chance to become his best self.

Dr. Maynard's advice is as simple as "a, b, c." Again and again he offers specific solutions for specific problems of specific age groups. Newly married couples, parents, and even grandparents should find in this little volume a clearer understanding of what is involved in making a home Christian.

The two chapters "Helping Children Grow Spiritually" and "Helping Adolescent Boys and Girls" are worth the price of many daily newspapers! Frequently the pages are spiced with delightful humor. It is especially desirable, says the author, that fathers read this book. Fathers too are parents!

ELSIE FAGERLIN

Mound, Minn.

Help for the Home

Sex-Character Education. By John A. O'Brien. Macmillan. 212 pages. $2.75.

Roman Catholics have been insistent that sex education shall not be attempted in public schools, because they say parents are responsible for it. This book, with *imprimatur* of Bishop John Noll of F Wayne, is a Catholic guide for parents teaching their children. Dr. O'Brien wr seven of the 18 chapters, and called o variety of experts for the others. One ch ter gives the text of four recordings, m by the Christophers, which suggest to p ents how to go about instructing their c dren. Throughout the book the emph is on sex as much more than a phys transaction.

Although written for Catholics, the b should be useful for any parents.

For Boys Only. By Frank H. Richard Tupper and Love. 91 pages. $2.75.

The "doctor" talks with 12 to 14-ye old boys about sex matters. It's a book boys to read for themselves and save th parents the trouble of explaining things

Repairing Marriage

Building Your Marriage. By Rex A. Skidm and Anthon S. Cannon. Harper. 650 pages.

This lengthy, popularly written man on courtship, marriage, and the family gr out of courses taught in colleges by authors. Therefore it is aimed particula at young people who are thinking ab getting married or who have recently tered that situation. The authors say th have drawn their material from the searches of sociology, economics, psych ogy, education, and so forth.

There is a well-written chapter about "R ligion and Marriage" in which faith is co sidered objectively as an important soc and psychical factor. Otherwise the bo

entirely secular in its attitude. Among ooks of this variety, it is surely one of the veliest and most complete. It should be elpful for youth groups studying together r for individuals who want specific guidnce on many marriage factors.

A Psychoanalytic Lawyer Looks at Marriage nd Divorce. By John H. Mariano. Council n Marriage Relations. 276 pages. $3.

A lawyer who deals in divorce cases is in good position to help salvage deteriorating marriages, Mr. Mariano believes. "He n acquire the knowledge and skill of the arriage counselor, also of the social guidnce therapist, and together with his pracce in legal principles and experience ined in litigation, be able to contribute e final judgment so far as saving a perntage of such marriages is concerned."

Even if there is no hope for the marriage, e skilled lawyer may help the embattled rtners to rally from the shock which vorce proceedings are sure to deal to eir personalities. A divorce, the author monstrates, is no remedy for anything, t is a result of personality failure. A wyer who limits his work to sizing up ses according to the statutes will miss the portunity of rescuing people from themves.

This book may be helpful to those in rriage difficulties. It is sure to benefit all o engage in marriage counseling. And should be required reading for lawyers o deal in divorce cases. The book is olly secular, giving no heed to the reurces or requirement of Christian faith meeting life situations. But it is full of pect for the mysteries of human perality.

The lawyer draws from his files many e histories which he presents in a man· quite different from that of the physin, sociologist, or pastor. He includes ensive material on varying legal provins regarding divorce in the various states.

eology of Love

he Mystery of Love and Marriage. By Derrick rwin Bailey. Harper. 145 pages. $2.

Romantic love is a fairly modern invention, not more than 800 years old. Undoubtedly Christianity created the atmosphere in which it flowered. But theologians have not given the new phenomenon much attention, the writer of this book asserts. The result is that love has been secularized.

Dr. Bailey says churchmen have usually considered marriage as a social institution to be defended for the common good, rather than as a personal relation. The teaching of Jesus—"They twain shall be one flesh"—leads in a different direction.

In the "I-Thou" relation established in the love experience—which Dr. Bailey calls the "one-flesh *henosis*"—the beloved is not seen objectively (as in the "I-She" relation) but in the potential perfection which God himself sees in his children. This perfect relation continually breaks down and sometimes is lost altogether. During such intervals of loss of the vision, the lovers are under obligation of fidelity, in expectation of the renewal of the deeper relation and again "meeting in the world of Thou."

When Dr. Bailey brings his theology to focus on the possibility that there may sometime be no renewal and the "one-flesh *henosis*" may disappear, he thinks perhaps divorce is justified and that after due repentance the persons involved may marry again.

Book Brevities

Faith and Freedom. By J. Wesley Bready. Light and Life Press. 151 pages. $1.50.

The author restates the thesis he developed fully in *This Freedom—Whence?* Anglo-Saxon civilization was saved in the late eighteenth century by John Wesley, and modern democracy in the British Commonwealth and the United States resulted from the Wesleyan revival. "John Wesley is the crucial character in modern social history and the spiritual father of the English-speaking democracies." But the effects of the revival are wearing off, and there is no hope for survival of democracy unless there is some new crusader of the same strength and character.

OVERSEAS

Swedes Favor High-Church Idea of Ministry

SWEDEN: Karlstad. Nov. 19.—I READ with great interest in THE LUTHERAN (Oct. 15) the report "What is the ministry?" and the editor's "In Conclusion" on the same subject. The articles showed that questions of the ministry are coming to the fore in theology and practical church life in the U.S. as they are in Sweden.

But the articles showed also the great differences between American and Swedish Lutheranism, differences partly due to differences in historical situation, partly in theological point of view. American Lutheran thinking on the ministry shows influences from Calvinism, Swedish Lutheran thinking on the ministry shows influences from Anglicanism. Which is the Biblical view?

Is *En bok om kyrkans ambete* (*A Book on the Ministry of the Church*) known in the U.S.? It is a symposium, 309 pages, published in 1951. It is a deeply theological book, comparable to *This Is the Church,* which was recently translated in the U.S. It grew out of seminar study at the University of Uppsala. The two main contributions deal with "The Ministry in the New Testament" and "The Ministry from a Systematical Point of View." A prominent young New Testament scholar, Dr. Riesenfeld, wrote on the New Testament, and the leader of the seminar, Professor Lindroth, wrote the systematical contribution. A Roman Catholic guest wrote on the views of his church. Other articles deal with the ancient church, the Greek-Orthodox Church, Luther, the confessional books of the Church of Sweden, Orthodoxy and Pietism, German Lutheranism in the century.

This big symposium did not prim want to take a stand on present prac problems regarding the ministry. Yet Lindroth argued vigorously against idea of ordaining women. A woman not represent Christ as a minister sh do, he said.

About the same time last year an similar but smaller symposium was lished with more direct high-church tentions. This book was called *The toral Ministry*. Four of the 10 aut were foreigners. One chapter dealt the ministry in the confessional boo the Swedish Church, but there was ing else on Lutheran doctrine. The eigners wrote on the Greek-Orth Church, the Roman Catholic Church Old Catholic Church, the Ang Church. (The articles were all in S ish but with a summary in English.

Dr. Rosendal, well-known high-ch leader, stressed in a chapter the v of the apostolic succession. The ec the Rev. Dr. Blennow, wrote that main significance of the ministry i sacrificial character. The priest's duty is to offer the Eucharistic sacr In ordination, which gives him this mission, he can in some ways be sa get an "indelible character." He never cease to be a priest.

Young Swedish theologians do not itate to admit that they are very n influenced by Anglicanism. They that Swedes have to listen not onl Lutheran voices but also to voices other confessions. It might well be, say, that Lutheranism is right on central doctrine of grace, but that licanism is more right on the doct of the ministry.

Reading in THE LUTHERAN how A ican Lutheranism wants to avoid

opal ideas of the meaning of ordination nd ministry, I find it necessary that merican and Swedish Lutheranism take p these things for common discussions f they would not drift apart. Many Swedsh theologians are inclined to regard deas like those in the ULCA report on he ministry as too much influenced by Calvinism. It will not suffice to enter nto discussions about the true intentions f Luther. The common purpose must e to find out the meaning of the Bible, s Luther himself wanted to do. The ew trends in Swedish theology have heir origins in new views on the meang of the Bible, and contacts with Angcanism are close especially on the field f biblical research.

The practical side of the question of he ministry deals in Sweden mainly with he problem of women and the ministry. A few weeks ago the theological faculty f Uppsala voted on this question. The aculty was divided four to four. Four rofessors, all Lutheran ministers, were gainst any idea of women pastors. One f these professors was Dr. Lindroth, ditor of *A Book on the Ministry of the Church.* Of the four in favor of women astors, one is a Baptist minister, two re laymen, not very church-minded, nd the fourth is professor of ethics, orained in the Church of Sweden, but on to retire.

As usual on the question of women astors, the clergy were mainly against, e lay people mainly in favor. The hole thing showed the usual confusion hich will probably lead to a deadlock which nothing happens. This, hower, will mean that women, apt for inllectual and pastoral work, still will el not being welcomed to serve the urch, and the church shows its ineiency in finding ways to meet the needs the modern educated woman.

The theological students of Sweden are going rather high church, but at the same time they are becoming more and more a small and isolated group. The number of theological students is steadily decreasing, and the situation is becoming more and more disastrous. Where will the church gets its ministers, and who will become teachers of religion? Here are some figures, including those of the theological departments of Lund and Uppsala: In 1946 the number of theological students was 517. In 1947, 463. In 1948, 452. In 1949, 303. In 1951, 250.

If the theological professors are not skillful in attracting students, many of them are writing good books or are internationally busy, however. Professor Bring and Professor Wingren of Lund are famous in world Lutheranism. Both are fighting the high-church trend.

In Uppsala the professor of Old Testament, Dr. Engnell (one of the not very church-minded laymen mentioned above) finished this year an extremely valuable biblical dictionary: *Svenskt Bibliskt Uppslagsverk,* in two magnificent, beautifully illustrated volumes. Engnell cooperated with others but did most of the job himself. He is a rather radical representative of modern anti-evolutionistic biblical research. I wonder if any other country has such a good modern biblical dictionary. Another lecturer on the Bible at Uppsala, Dr. Lindeskog, published a couple of months ago *Handbok i Bibelkunskap* (A Handbook in Biblical Studies), *Natur och Kultur,* 406 pages. Lindeskog is more balanced, not so radical as Engnell. His survey, covering the present position of research both in the Old and the New Testaments, came as an invaluable tool for all Swedish pastors and teachers of religion.

—STEN RODHE

NEWS IN THE CHURCHES

PENNSYLVANIA:

Laymen Attend Labor Forums; Fine, Brown Area Speakers

ALLENTOWN—Fifty laymen of the Allentown Conference enrolled for a series of labor relations classes sponsored by the conference Inner Mission Committee on three successive Monday evenings in November at Muhlenberg College. Leaders included Pastor John Daniel, Bethlehem; Dr. Morris Greth, Muhlenberg College; and Laymen Kenneth Koch, James F. Henninger, Henry Scheirer, J. P. Laferty, and Ray Pudliner.

MUHLENBERG College has named three Allentown laymen, Russell Fulford, Herbert Hoch, and Donald Miller, and a former Muhlenberg football star from Atlantic City, Albert Skean, to head a fund drive to raise $290,000 for completion of Muhlenberg's new physical education building. The new structure, now under construction, will cost $630,528. A previous campaign yielded $342,000. Although the major drive in the community and among alumni will be conducted next May, William V. Nixon, college director of development, said a student campaign to raise $20,000 began Dec. 3.

GOVERNOR JOHN FINE was principal speaker Nov. 9 at the 30th anniversary service of the adult Bible class of St. John's Church, Boyertown.

MEMBERS of St. Paul's Church congregation, Allentown, recently observed their 190th birthday. "We were once known as 'The Old Church' (between 1850-1900). During the first half of the 20th century we became known as 'The Big Church' because of our phenomenal growth under the late Dr. George A. Greiss. It is our hope that the next half century will identify us as 'The Great Church,' great in the sense that we honor a Great Glorious Lord, that we exhibit a great heartfelt devotion, and that we establish a great working progra implanting it within a great joyous Kin dom." Double-congregational dinner me ings were held late in October (half t congregation attended the first, the mainder, the second).

LAYMEN of Good Shepherd Churc Easton, and Pastor Glenn Neubauer co ducted an every-member visitation l month. Kickoff was a dinner meeting he in the church hall. Speaker was Richa Sutcliffe, assistant editor of THE LUTHER

PASTOR PAUL KIDD and members of Paul's church council, South Easton, plann and presented a unique every-memb visit to the church on Nov. 23. At ide tical services in the morning and eveni members of the congregation heard ste ardship addresses by Layman Richard S cliffe and Pastor Richard Lundin, listen to councilmen explain the financial goals the congregation. Recently completed is completely renovated chancel that has tracted widespread and favorable comm for its "churchliness."

MESSIAH CHURCH, Bethlehem, laid t cornerstone of its new building Nov. 23.

ST. PAUL'S CHURCH, Fountain Hill, Be lehem, has begun renovations to increa the seating capacity in the nave and i prove the chancel, with the addition of pastor's sacristy and a choir room.

THE BROTHERHOOD of the Plainfield pa ish had LWA Director Frank Brown speaker at a dinner meeting Nov. 19.

THE LUTHERAN NURSES' GUILD of t Lehigh Valley met in Grace Church, Alle town, Nov. 18, with Robert Marshall, a sistant professor of religion, Muhlenbe College, as speaker.

DR. DAVID H. BREMER was installed chaplain at Muhlenberg College Nov. 16 services conducted by Pastor Claude Schic Ministerium officers' assistant. Dr. Milla Gladfelter, provost of Temple Universit made the principal address.

THE REV. HAROLD ARTZ, formerly Mediator Church, Philadelphia, began h

astorate at Trinity Church, Quakertown, Nov. 2.

Dr. Bernard Repass has resigned from t. John's Church, Doylestown, after a pas-orate of 32 years.

The Rev. Byron Somers has resigned as astor of the Weissport parish to accept a all to the Wernersville charge in the Read-ng Conference. HENRY W. SNYDER, JR.

EXAS:

uxiliaries Meet at Rate of hree Within Ten Days

Weesatche—Within 10 days—Oct. 8 through Nov. 9—all three of synod's uxiliaries met in various parts of the ate of Texas. Women met Oct. 28-30 Grace Church, Houston . . . laymen tended a Brotherhood Rally Nov. 2 in t. Luke's Church, San Antonio . . . uther Leaguers conducted a fall rally St. Andrew's Church, Weesatche, ov. 8 and 9.

The Rev. Paul Hansen, missionary to itish Guiana, told the women that the ed of men and money for missions is the eatest in history. "There must be less lor discrimination for Lutherans from unger missions who come to U.S.A. for dy or work. The church must be mis-nary, not by persuasion, but by nature." me parishes in B.G. see their pastors e Sundays a year because of the mis-nary shortage.

The race problem was brought to mind idly when Dr. R. O'Hara Lanier, pres-nt of Texas Southern University, former S. ambassador to Liberia and a member many boards and committees, spoke on *rist, Color and Christianity*. "The spirit Christianity looks at the heart and not color of the skin. We are all saved by blood of Jesus Christ on the Cross!"

President Royal E. Lesher spoke of the CA convention in Seattle describing the vention from the point of view of the r delegates from Texas. He also pointed the home mission possibilities in Texas.

STEWARDSHIP?

story of the week

DOUBLY SURPRISED was Pastor William C. Berkemeyer (St. Matthew's Church, Bethlehem, Pa.) last week when a large package was delivered to the parsonage by the U.S. mailman . . .

In the first place, the label indicated the package was from "The Lutheran Laymen's Movement for Stewardship, 231 Madison Avenue, New York City, N. Y."

Pastor Berkemeyer could have sworn the stewardship materials he'd ordered months before had already been distributed. He couldn't remember ordering additional tracts or pledge cards.

In the second place, even though the package was of fairly large size, it felt "like it contained either feathers or helium." It was extremely light for its size.

"What imaginative type of material has the ULCA Stewardship office hit upon now?" the pastor mused.

Carefully, he unwound the complicated knots of string, finally tore paper from the package.

The pastor's mouth dropped open . . . he was too amazed to speak. His wife collected her wits in time to mutter "What in the world?"

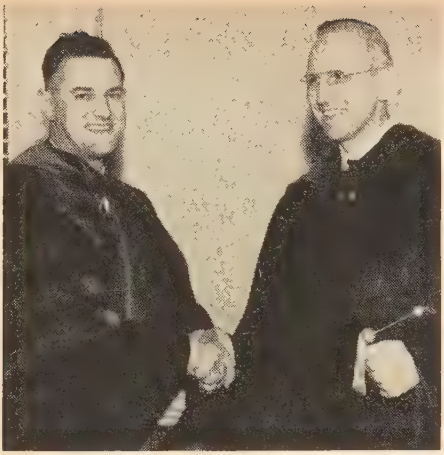
. . . in the package were six filmy nylon nightgowns!

CLOSER INSPECTION of the outer wrapper disclosed postal stamps indicating "this package was received in a damaged condition!"

Since, U.S. postal authorities in Bethlehem are just as intrigued by the mix-up as the pastor and his wife. Only discovery to date: the package was mailed last August!

"Just what connection half a dozen filmy nylon nightgowns have with Christian stewardship escapes me at the moment," quipped the pastor. "I do know, however, that it took considerable persuasion to get my wife to allow me to return the package to the postal authorities!"

DICK SUTCLIFFE



LATE ARRIVALS. Pictures of the presidential inaugural ceremonies at Thiel and Wagner colle and Philadelphia Seminary had not arrived in "The Lutheran" office when "Inaugural Deluge" "The Lutheran," Nov. 26) went to press. On these pages (left), Thiel's President Fredric B. I is given best wishes of ULCA Board of Education President Millard Gladfelter; and (right) Wa College's secretary of the board of trustees, the Rev. John Bauchmann, invests President D. Delo with insignia of his new office. Thiel ceremony took place November 6; Wagner, Novemb

TEXAS:

He commended the women on their fine program, the excellent spirit of the convention and the willingness to take on responsibility.

Delegates voted $200 for immediate aid to home mission pastors for equipment for mission offices and $300 for loan purposes and emergencies.

Sister Evelyn Houlroyd, making a tour of the synod, spoke on the call of God to the young women of synod for full-time service in the church. She explained the "deaconess garb" decision made at the recent Seattle convention of the ULCA.

Four new societies were added to the roll. Mrs. C. H. Warner, president, stepped down from her office because of constitutional term requirements, and Mrs. Wm. H. Mantz of Harlingen was elected president on the first ballot. (Mrs. Warner was recently elected to the Executive Board of the WMS—ULCA.)

THE BROTHERHOOD Presidents' Rally has become the Fall Brotherhood Rally by vote at the Houston meeting. Over 65 men had gathered to talk over the program and projects of the state and national Brotl hoods. J. C. Becker, Redeemer Chu Houston, reported on the Washing D. C., convention of the ULCA Brotl hood. Pastor Carl F. Schneider, secre of synod and recent delegate to the UL convention, and laymen's stewardship le and Assistant Treasurer Clarence Fer of Dallas said that our synod must n its benevolence apportionment "if anyth constructive can be done in synod." " are just loafing along at the bottom of list," Layman Fertsch said. "We sh be on top!"

The next convention was announced April 25-26 in St. Andrew's, Weesatch

THE FALL RALLY of Luther Leaguers ported one of the largest attendances history . . . 318 persons registered for two-day gathering of business, fun, in mation and inspiration. Youth from H lingen and Vernon (500 miles) had to tra great distances. Sister Evelyn Houlr spoke at the banquet. The feature of Saturday program was College Night which each registrant was enrolled ir college of the ULCA. The colleges of

NAL. Philadelphia Seminary's new president, r. Henr; Bagger (left), talks with Dr. Edward eimle, both of whom were installed in office inaugural ceremonies held in Philadelphia's oly Communion Church Nov. 19. Ceremonies arked last of 7 ULCA inaugurations in 40 days

LCA all sent material and advertising r the affair. A field meet was held, too, th athletic games.

STATE PROJECT for 1953 will be to back nod in service in parish work for leaguers io are qualified. Harlingen invited the l rally for 1953.

ST. JOHN'S CHURCH, Goliad, completed ir pledge for Christian Higher Educa- n in September. The Men of the Church vided a drinking fountain on the church vn. New surplices were provided for the ir and 25 new Common Service Books re added to take care of the increased mbership and attendance.

MARTIN LUTHER CHURCH, Colettoville, ssed memorial candlesticks recently.

CRESTVIEW CHURCH, Waco, celebrated anksgiving Day as the pilgrim fathers erved it. This mission (six months old) d services in mid-morning. At 1:00 P.M. mbers and friends of the congregation m many states enjoyed a full-course key dinner. Following the dinner a ial period followed with movies, games l recreation. JAMES VORKOPER

CAMPUS

ENROLLMENT of 14 ULCA colleges this fall is 7,100. Last year it was 7,300, a decrease of 2.5 per cent.

ULCA SEMINARY enrollment is 710 as compared to 670 last year, a 7.2 per cent increase. Of these, 88 per cent are ULCA members, 7.5 per cent members of other Lutheran bodies and 5 per cent members of non-Lutheran bodies.

WITTENBERG: The newly established Flora Robertson Scholarship Fund is a monument to 25 years of sacrifice. Out of her income of less than $2,000 a year, the late Miss Robertson had built a scholarship fund of $28,000. By further depriving herself, she had already sent two boys to Wittenberg. When Miss Robertson started plans for her fund, she had in mind boys from the hill country of Kentucky. As finally set up however, the fund will aid both girls and boys, without geographical limitations.

NEWBERRY College lists a new course in "Public Relations for Business" in its catalog as required for the four-year Personnel Management Course. The addition is part of the school's answer to the rapid industrialization of the South.

WATERLOO College and Seminary at a special convocation were recipients of $128,000 from the special aid fund of the Christian Higher Education Year appeal.

WAGNER has re-elected its trustees' board president to his 35th consecutive term. He is Dr. Frederic Sutter, pastor of Trinity Church, Staten Island.

HARTWICK: Dr. Robert J. Lohan offered a two-semester course in German civilization last year. When he couldn't find a textbook to suit him, he wrote one himself.

NEWBERRY: Five pre-theological students conducted morning devotions over local Station WKDK during the week of Oct. 19. The program was presented by the county ministerial association.

PENNSYLVANIA:

Student Clinical Training Program Gets Big Boost in Nuremberg Parish

POTTSVILLE—The Student Clinical Training Program, sponsored by the Board of Home Missions and Philadelphia Seminary, has been termed a success insofar as operation in the Nuremberg parish of the Pottsville Conference is concerned. three months during the past summer, Student John M. Scherch worked in the f congregations of the parish under the supervision of Pastor Leonard E. Go Appreciation of the work of Mr. Scherch was evidenced in the gift presented to at a farewell gathering in Emmanuel Church, Nuremberg—cassock and surp purchased by the church schools of the parish and tailored by several women Emmanuel congregation.

Pastor Good recently had the unique privilege of baptizing eight children of Mr. and Mrs. John Houser at one service in the Mt. Zion congregation of the Nuremberg parish.

THE 77TH ANNIVERSARY of Emmanuel Church, Nuremberg parish, was marked recently, with the Rev. Phares Reitz, Hamburg, reporting at the anniversary dinner on the recent Lutheran World Federation meeting in Germany.

EXTENSIVE RENOVATIONS have been completed to the parsonages of St. Paul's Church, Orwigsburg, and St. John's Church, Tamaqua. THE REV. CHARLES MATHIAS has been installed as pastor of the latter congregation.

TWO MEMBERS of the council of St. Paul's Church, Orwigsburg, died within a period of a week—Lay President William F. Kerschner, and Councilman Harold C. Shoener, with the latter leaving a $2,000 bequest to the church.

PASTORAL INSTALLATIONS during November included the REV. JOHN D. KEENER, the Line Mountain Parish, and the REV. JOHN H. M. SHIERY, Zion Church, Frackville.

RICHARD SUTCLIFFE, assistant editor of THE LUTHERAN and a son of a former pastor of St. Matthew's Church, Schuylkill Haven, returned Nov. 19 to speak at the fifth annual congregational dinner. Layman Charles Lechner served as toastmaster. Also on the program was the Rev. John Wolf, pastor.

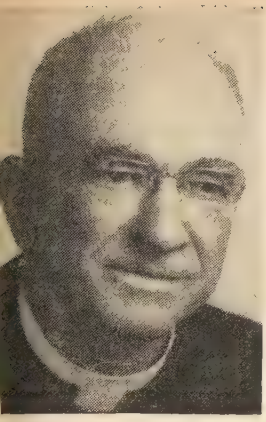
THE REV. HAROLD W. ENGLE, pastor of Zion Church, Minersville, and secretary-treasurer of the Pottsville Conference, resigned his pastorate in order to accept commission in the chaplain corps of the U.S. Army. Following an indoctrination period at Fort Slocum, New York, he will be assigned to Fort Hood, Texas. A traveling bag and substantial purse were presented him at a farewell dinner.

MRS. GLENN BENDIGO, Reinerton, has been re-elected president of the Women's Missionary Society of Pottsville Conference. Other officers elected at the convention held in Trinity Church, Pottsville, include Mrs. Clyde Stutzman, Tower City, president; Mrs. Leonard E. Good, Nuremberg, recording secretary; Mrs. Robert R. Tamaqua, statistical secretary; Miss Elea Deitrich, Auburn, treasurer; Mrs. Crea Detwiler, Sch. Haven, promotional secret

THE REV. WILLIAM E. SWOOPE, Leban addressed the fall rally of the Pottsv Conference Brotherhoods in Trinity Chu Pottsville. Dr. Joseph Simonson, execu secretary of the Division of Public Relati of the National Lutheran Council, was Hannover Horizons speaker at St. Pa Port Carbon. The annual Pre-Advent treat for Lutheran pastors of Schuyl County was held in Friedens Chu Hegins, on Nov. 24, with Holy Commun at the morning session, and a series papers on "Preaching Values in the Adv Gospels" during the afternoon.

THE REV. PAUL S. FISHER, New Ringg addressed the Thanksgiving Rally of Pottsville Conference Luther League.

ADAM E. POLCRA



NNIVERSARY. The Rev. ervyn J. Ross, pastor of ends Cove (Pa.) parish, ob- ved his 40th ordination an- ersary recently. Gettysburg minary's Dr. Harvey Hoover eached, called the veteran stor one of the "first fruits my ministry," in view of the t that Dr. Hoover con- ned Pastor Ross years ago

REV. CHARLES JAEKLE, or of Roseville Church, ark, N. J., has been ap- ted by New York City's or Vincent Impellitteri as first official Protestant lain in NYC's new hos- for teen-age drug ad- (first in the U.S.)

BRIEFLY SPEAKING

After making calls on prospective members of Gethsemane mission in suburban Baltimore, Mission Developer John W. Eastlack, returned to the spot where he had parked his 1951 auto only to find it gone. His heart sank . . . in his busyness about his business of calling on potential Lutherans, Pastor Eastlack had failed to renew his comprehensive insurance! So far, the car has not been recovered.

Europeans listening to powerful "Voice of America" broadcasts on Christmas Day will hear a program recorded recently in Stroudsburg, Pa., by members of St. John's Church, choirs of the church and the high school and Pastor P. N. Wohlsen. On Oct. 26, VoA technicians and radio crewmen spent the day recording a Christmas message and account of how Americans spend the Holy Day by the pastor and put on wax the music of the choirs singing "Silent Night" in German. Broadcast from five secret Voice-of-America stations in Europe, the program will be heard on both sides of the Iron Curtain.

When electricity failed just before the start of a recent chapel service at Gettysburg Seminary, four seminarians hastily carried an old reed organ from the chapel basement to the sanctuary where it served, according to the student paper *The Theolog,* "as a remarkably effective substitute." Students mused, however, over the first line of the mimeographed litany for that day's service: "Light of the world, forbid that darkness should veil Thee from any of us."

Nine laymen were working hard staining blond roof planking for their new mission church in Waukesha, Wis. Suddenly, one of them discovered the group had "run out" of staining rags. Building Committeeman Harry Sands wasn't fazed in the least. Ripping off his shirt, he said, "This is no time to hold up church work for want of a rag!" "When laymen literally give the shirt off their back," commented Pastor George Dressler, "they've really got their hearts in church work!"

A German family aided in its postwar distress by St. Paul's Church, Glenside, Pa., turned about and helped the congregation mark its 50th anniversary celebration. The family gave what it could—a cherished possession, its 100-year-old German family Bible.

KENTUCKY-TENNESSEE:

Busch Elected First Full-time President of Synod; To Give Answer Soon

LOUISVILLE—Pastor G. D. Busch of Grace Church here, has been elected full-time president of the Kentucky-Tennessee Synod. Named at the recent convention of conference (Nov. 12-13) in St. John's Church, St. Matthews, Ky., Pa Busch is expected to announce his decision by the end of the year.

The full-time presidency is to begin Jan. 1.

In a series of four lectures, Prof. A. B. Rhodes of Louisville Southern Presbyterian Seminary (department of Old Testament) contended for "the ancient Bible in a modern world." His theme, "The Bible, the Story of Salvation," held the 55 delegates' undivided attention as he maintained the Bible to be "more modern than tomorrow's newspaper."

In asserting that "nothing is more important than man's encounter with God," the speaker declared "the church must recognize that for a man to be a saint it is possible for him to be a sinner. We would join the Psalmist (51) in praying 'O God, blot out my rebellions.' "

$10,000 IS THE COST of the new "east window" at First Church, Nashville, dedicated Nov. 9. The window is from a legacy of $20,000 left to the church by the late Robert Fehr, for 20 years superintendent of the Sunday school and a long-term councilman. Dominated by the living Christ, the window depicts scenes in symbols from Genesis, Isaiah, John and Revelation.

HANNOVER HORIZONS were emphasized at meetings in Nashville and Louisville early in November with Pastor Walter E. Bock, Cobleskill, N. Y., as speaker. Pastor John Evans, synod LWA director, reported $5,029 so far on a goal of $7,608.

LOUISVILLE LUTHERANS concentrated on filling their second annual clothing van for Lutheran World Relief during Thanksgiving week, led by Chairman (Pastor) Roy B. Setzer. The van was parked on a downtown lot and was expected to receive clothing from members of churches from other denominations.

CONGREGATIONS with unusual beginn celebrated their anniversaries early in vember in Louisville . . . CALVARY CHU started in a carpenter's shop, marked 35th year with Dr. Clarence Stough president of Wittenberg College, as spea Dr. Clayton A. Robertson has been pa for 18 years . . . TRINITY CHURCH, w started 60 years ago as a self-suppo congregation due to the gift on the first of $1,500 by the first 15 members to u Dr. I. R. Ladd, who has been pastor half of the 60 years, reports that four isterial sons have come from the congr tion.

NOTES: Bellevue (Ky.) Trinity Ch led by Pastor Charles Maschek enjoys distinction of contributing to CHEY thr two synods. The congregation moved the Ohio Synod in the middle of the paign . . . THE REV. MARION LANE, sc First Church, Nashville, and a missio to India, was chief speaker for the sy Women's Missionary Society conventic Third Church, Louisville, Oct. 23 . . . J. R. LEZZER, for 65 years a Sunday sc teacher at Fenner Memorial, Louisville ceived a copy of the new Revised Stan Version of the Bible at the Counci Churches Bible observance.

ROGER G. IMH

IOWA:

Opperman, Sheneman Get Call Laymen Start Home Mission F

DES MOINES—St. John's, Des Mo recently called two pastors to the ch staff. The Rev. Henry W. Opper from Redeemer Church, Toronto, ada, will begin his ministry as asso

OWA . . .

astor Dec. 15. L. Eldon Sheneman is raduating from Philadelphia Seminary eb. 1, and will begin his ministry as ssistant pastor. Mr. Sheneman is a ember of Trinity Church, Lawrence, an., has assisted in St. John's during e past two summers.

CENTENNIAL PROGRAM ideas were pre-nted and discussed at a joint conference eeting held at St. John's, Des Moines, ct. 28-29. Synod will celebrate its cen-nnial in 1954. The synodical board and ewardship committee were given the as-gnment of presenting recommendations on e 10-point outline at the 99th convention be held May 18-21 at First Church, ewton, Iowa.

ENGLISH CHURCH, Iowa Falls, arranged installation service for their new pastor, e Rev. L. C. Weitzenkamp, Nov. 23. Pres-ent A. J. Beil conducted the service and livered the sermon. Pastor Weitzenkamp rmerly served the Rockport-Langdon, issouri, parish in Kansas Synod.

SYNODICAL BROTHERHOOD delegates convened Nov. 2 at Redeemer, Des Moines. Announcement was made of $400 raised as the first amount toward a $10,000 mission fund to be used by the synod to encourage home mission interest. Officers elected: president, Lloyd Phillips, St. John's, Des Moines; vice president, Elmer Raven, English, Webster City; secretary, Eugene Nicol, First, Newton; and treasurer, Herman Peterson, St. John's, Council Bluffs.

THE ELEVENTH Couples' Club rally of the Eastern Conference was held Nov. 9 at First Church, Iowa City. Addresses and discussions setting forth improved family life and church work participation summarizes the interest of Iowa home builders. ST. PAUL'S CHURCH, Davenport, was announced as the place for the 1953 rally. Officers are Len Holmgren, St. Paul's, Davenport, president; Wes Shafer, Fairfield; and Mrs. Janet Conden, St. Mark's, Davenport.

WESTERN CONFERENCE'S two-day session will be called to order by the Rev. Eugene Harrison on Dec. 29 at English Church, Webster City. Better sermonizing and improved delivery will highlight the program.

ALFRED J. BEIL

EST VIRGINIA:

nod President Leaves Post To Accept Pennsylvania Call

FAIRMONT—The Rev. Kenneth Munster, pastor of St. Paul's Church, Huntington, d president of the West Virginia Synod for the past year, has resigned both posts order to accept a call to St. John's Church, Johnsonburg, Pa., a congregation in Pittsburgh Synod. The resignations are effective immediately. Pastor Munster pects to assume his new duties Dec. 31.

THE REV. EDWIN F. K. ROOF, pastor of Paul's Church, Grafton, has resigned to ept a call to a North Carolina Synod ngregation. Pastor Roof came to synod m Carolina 23 years ago.

THESE TWO recent resignations bring to the number of vacant parishes in the itory of synod. This is one-third of the ishes . . . a serious handicap when it nes to meeting synodical quotas and eals.

HAROLD L. HANN

MARYLAND:

350 Attend Synod WMS Meet; Rasmussen Speaks at Conference

HAGERSTOWN—Over 350 delegates and visitors attended the 70th annual convention of the Women's Missionary Society of the Maryland Synod held in Frederick Oct. 22-23. Seven new societies were received.

MARYLAND . . .

Speaking on how missionaries were sent out 70 years ago, Miss Annie E. Sanford, retired, said, "My mother's prayers were my personnel." Her advice to young missionaries was "stick to it through thick and thin."

Helen Lawson (Liberia) told how missionaries today are carrying out the vision and plans of the pioneers. "One thing has not changed," she said, "and that is the call."

The many problems of work among the natives of Liberia were told by Maebelle Hosterman. Dr. Herman L. Gilbert, ULCA Board of Foreign Missions, spoke on British Guiana and Argentina.

OFFICERS ELECTED: President, Mrs. W. B. Lawson; vice president, Mrs. Donald Brake; recording secretary, Mrs. Herbert H. Lee; statistical secretary, Mrs. Paul H. Fryer; treasurer, Mrs. Earl P. Fertig; historian, Mrs. Raymond C. Myers.

THE WMS OF ST. JOHN'S, Hagerstown, celebrated its 100th anniversary Nov. 9 when Dr. Abdel Ross Wentz, president of the ULCA Board of Foreign Missions, was guest speaker.

SPEAKING on "The Doctrine of the Ministry" at Western Conference in St. Paul's, Leitersburg, Dr. Carl C. Rasmussen, Gettysburg Seminary, said 1) Basic is the belief in the universal priesthood of believers; 2) The right to call a pastor is the right of the congregation of believers; 3) The congregation has the right to judge the ministry of the Word, and the authority to remove the minister; 4) Ordination is no sacrament, and is not invalidated by the lack of episcopal hands; 5) The ministry is seen to be an office which deals with the highest of all realities, the Word; 6) A minister is a minister only as long as he is continued in the office of the ministry by the congregation.

Synodical Treasurer Virgil W. Doub reported as of Nov. 1 that 69 per cent of the apportionment had been paid, LWA 78 per cent, CHEY 91.8 per cent.

Officers elected: President, Pastor Morris G. Zumbrun; secretary, Pastor Stan Whitson; treasurer, Dr. F. R. Seibel. N place of meeting is Immanuel, Manches

WOODSBORO LUTHERANS held a reded tion service with Synod President J. Fr Fife preaching.

IMMANUEL, Manchester, has made provements at a cost of $6,100. A cass and surplice were presented to Pastor R ard Shanebrook on the 15th annivers of his ordination.

SIXTEEN MEN of Hagerstown enrolled members of the Laymen's Movement Stewardship following a luncheon mee addressed by Zeb B. Trexler.

ST. PAUL'S CHURCH, Frostburg, dedica as memorials 100 Common Service Boo brass altar desk, red leather altar ser book, and also approved a $10,000 impro ment project to include kitchen and Sun school renovation.

ZION CHURCH, Middletown, reports present for Rally Day and an offering g of $2,200 exceeded by $101. V. Theod Benson, Gettysburg seminarian, is the student assistant pastor.

ASSIGNED for field work at Grace Chu Westminster, is John Peace, Gettysb seminarian.

"A DIAGNOSIS of world conditions i cates the loss of great convictions," Dr. Carl C. Rasmussen, speaking to Hag town church women. "America founded by men and women of great con tions, and it was these convictions wh made America great. When people l their convictions the next generation l its bearings," he said.

THE REV. FREDERICK J. ECKERT was stalled pastor of St. John's, Cumberl Nov. 9.

CHRIST CHURCH, Hampstead parish, dedicated a new parish hall representin cost of $5,000 all of which has been p

ST. LUKE'S, Jefferson parish, dedicate new organ and new chancel furniture. T cost $11,000. Dr. Robert L. Lang, for pastor, now superintendent of the Natic Lutheran Home for the Aged, preach

ST. PAUL'S CHURCH, Funkstown,

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e give gifts at Christmas to celebrate the :th of Jesus nearly 2000 years ago. Yet how ten do we choose a gift in keeping with the al meaning of Christmas?

This year you can solve your gift problems th the most appropriate Christmas gift of ...the Revised Standard Version of the Bible. ere is a Bible that tells the glorious, ever-new ry of Jesus in the language we use today, t is faithful to the earliest known manuscripts.

Ninety-one Bible scholars cooperated in the urteen-year-long labor to recover the full aning of the Bible, and free it from out-ted expressions that make it hard to under-nd. (Did you know, for instance, that in ng James' time "by and by" meant *imme-tely?* That a man's "conversation" meant *conduct?*)

And in the 341 years since the King James rsion, dramatic discoveries of ancient manu-ipts have shed new light on the Scriptures. e Revised Standard Version is based on the st authoritative manuscripts—some earlier n any previously known. In a sense, it is *oldest* Bible.

n these anxious days, the Bible offers a ctical antidote for sorrow, cynicism, and pair. But the King James Version is often icult reading.

For those who too seldom open their Bible ause the way it is written makes it hard to derstand, the Revised Standard Version of Bible can bring an exciting new experience. ect, understandable language quickens each verse to glorious meaning . . . yet the poetic beauty of the King James Version is preserved. The Revised Standard Version of the Bible is ideal for children. There are no obscure old-fashioned phrases to confuse young people or dull their eagerness to read. And many devout readers of the King James Version praise the richer understanding this new version has brought them. This Christmas let it bring renewed inspiration to you and those you love.

Choose from two handsome editions

Buckram edition—Printed on the finest Bible paper; bound in rich maroon buckram with a Sturdite spine stamped in genuine 23-karat gold. The clear, legible type called Electra (the first time this highly readable type has been used in any Bible) has plenty of white space between the lines. $6.00.

Two-volume Old Testament—Matches the large one-volume New Testament, with large, readable type set across the page. Bound in rich blue cloth, $5.00 the set. One-volume New Testament, $2.50.

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Two-piece Breakfast Set

Milk mug and divided plate made of white opaque glass, with colorful permanent decorations. Plate is 6¾ inches in diameter, 1½ inches deep. Gift boxed. (NM2100)
$1.00 ($1.15 by mail)

Set NM2363

Lord, I thank Thee for today,
For my food, my work and play.

Father, we thank Thee for our food,
For love and friends, for all things good.

Milk Mugs with Table Graces

Four different graces permanently p
essed in heavy white glass; will not
or scrape off. Boxed in sets of two. Pl
order by number. 65c per set. (80
mail)

Set NM2361

Thank you for the birds that sing
Thank you, God, for everything.

God is great, God is good
We thank Him for our food.

Breakfast Set with Scripture Verses

Children love their own 3-piece set with cereal bowl, 7" plate, 4½" high tumbler. Made of heavy white glass with colorful designs and short Scripture verses.
$1.00 per set
($1.15 by mail)

or Christmas

Pearl Cross and Chain

tractive one-inch cross set with 18 simulated pearls. Fine-
sh chain, 17 inches long. Transparent Lucite case included.
M3914) Rhodium finish; (NM3915) Gold finish. Each $1.20

Lord's Prayer and Bible Locket

alistic Holy Bible with extended corners, suggestive Bible
ckness. Locket is durably made, and contains the Lord's
ayer inside its twin frames. 18-inch close-mesh chain. 1/20
k gold. Size 3/8 x 1/2 x 1/4 inches. (NMC1010) $4.20

Wreath Brooch

A change from the usual cross pin is this charming wreath-encircled cross-on-shield, with nickel-silver trim. The shield itself is available in red, white, or blue enamel. Red shield (NMC2034R); White shield (NMC2034W); Blue shield (NMC2034B)

60c each; $6.60 a dozen

Gold Filigree Cross

inty, beautifully filigreed cross fashioned of 10k yellow gold.
e-mesh chain. Cross measures 7/8 x 5/8 inches. Packed in gift
for holiday giving. (NM11) $7.20

Plain Crosses

in, dignified crosses, simply styled and finished on both sides.
de for long wear. Complete with matching close-mesh chain,
inches long.

NMC9192) Yellow gold-plated cross, 1 1/16" long $2.10
NMC8318) Sterling silver cross, size 7/8" long 3.00

All prices include tax

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MARYLAND:
called Pastor George W. Bowden, Waynesboro, Virginia.

SPECIAL SERVICES marked the 25th anniversary of the pastorate of the Rev. Charles W. Corbett at St. John's Church, Thurmont.

COUNCILMEN'S MEETINGS were held at St. Luke's, Cumberland; St. John's, Hagerstown; Woodsboro; St. Mary's, Silver Run. Total attendance 465. Speakers were Earl P. Fertig, Maxwell Yingling, Jacob Ramsburg, Pastors F. R. Seibel, L. Boyd Hamm, Paul H. Smith and President Fife.

"DO NOT BE SURPRISED if the next revival in religion comes among the rank and file in the industrial world," said Dr. Allen A. Stockdale, National Association of Manufacturers, addressing a joint meeting of Hagerstown clergymen and members of the Manufacturer's Bureau.

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VISIT HISTORIC
ST. MARK'S LUTHERAN CHURCH
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Service 11 a.m. Vespers 7 p.m.
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Philadelphia's Crossroads
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Boarding and Day School for Girls.
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Desires full-time position. Experienced with professional and volunteer singers, and choir work, both adults and children. Five years with large Protestant church, presenting oratorios, musical vespers, sacred pageants, hymn festivals. Details upon request. Write The LUTHERAN Box 10.

"Revival in religion traditionally dev
at the point of greatest tension, and
points of greatest tension today are
tainly in the industrial areas." Busines
were urged by the speaker to inject C
tian and human values into their bus
relations. "A community needs both
hope of the gospel and the practical
proach of business," said Dr. Stockda
WILSON P.

—HOME MISSIONS

PENNSYLVANIA: Dr. William C. Sch
fer, pastor of St. John's Church, Allento
has accepted a call from the Board
American Missions to begin work towa
establishment of a new ULCA mission
Orlando, Fla. Dr. Schaeffer has served
president of the Board of American M
sions for the past four years (see "
Lutheran," "The Schaeffer Story," Decem
3, 1952).

MARYLAND: First services for the
Gethsemane mission, Baltimore, were H
Nov. 16. Eighty persons attended. Miss
Developer John Eastlack reports 100 p
pective families. The group is renting
community hall in Arbutus, must "clean
the place each Sunday morning after a S
urday night dance sponsored by anot
community group. Following the servi
Sunday, they straighten the place up
still more community activity.

PENNSYLVANIA: Members of St. T
othy's mission, Hamilton Park, Allento
have purchased a building lot. The cha
membership list, open until January, alre
has 71 names.

WISCONSIN: After 14 years worship
in a downstairs room of a rambling
funeral home, members of Bethleh
Church, Portage, dedicated their new $80,
building Nov. 30. The congregation was
gun by Missionary Dwight Shelhart in 1
with 65 charter members. The Rev. Rob
Anderson is now pastor.

CKY MOUNTAIN:

thing Drive Conducted

HE CLOTHING DRIVE for Lutheran World ief was in full swing over the Thanks-ng season and it is planned to have a)00-pound box car travel through synod n Denver to Albuquerque.

Pastors in this section are glad that Denver has been selected for a series of the Knubel-Miller lectures to be given by Dr. F. Elson Ruff, editor of "The Lutheran," Jan. 22-23, at St. Paul's Church.

PIPHANY CHURCH, Denver, reports plans being considered to meet the urgent d of more space for church attendance activities. Remodeling and redecorating he parsonage have been completed, and goal of self-support will be achieved 1.

GLORIA DEI CHURCH, Denver, reports that first student for the ministry, Kenneth enz, has entered Northwestern Semi-r. Duplicate services will be started in ember.

HE REV. THEODORE MOEHRING, formerly Chapman, Kan., was installed pastor of ce Church, Casper, Wyo., Nov. 9 by)d President John F. Futchs.

EMBERS OF St. Paul's Church, Denver, purchased a parsonage for their pastor, Elmer W. Harner.

YNOD PRESIDENT FUTCHS says, "Rocky ntain Synod has not only reached its apportionment in full for 1952, but sent 108 per cent into ULCA and 120 per cent on LWA and we still have two months to report."

THE TRAINING SCHOOL directed by Pastor Leonard Andersen and held by NLC churches in the Denver area was a marked success. All want it repeated next year.

WITTENBERG COLLEGE President Clarence Stoughton stopped over in Denver Oct. 18 on his way home from the Seattle convention and spoke to a group of alumni.

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ROCKY MOUNTAIN . . .

PASTOR CHARLES T. GOETZ has resigned at synod's newest mission, Holy Cross, Wheatridge, Denver, to enter the Air Force chaplaincy, entering the chaplain's school at Ft. Slocum, New Rochelle, N. Y., J

The Rev. Charles Strubel, St. M Louisville, Ky., has accepted a call pects to be on the field Jan. 2.

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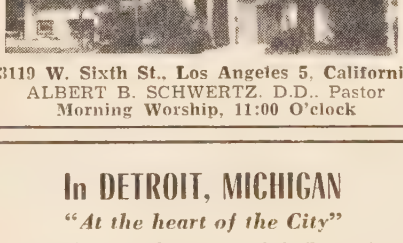

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DECEASED

Rev. Hugo L. Dressler

The Rev. Hugo Luther Dressler, p of Holy Trinity Church, Hickory, N since 1947, died in a Hickory ho Nov. 10. He was 61.

Born Sept. 1, 1891, in Verona, N he was graduated from Muhlenberg lege in 1913 and from Chicago Sem in 1918 and ordained that same yea the Synod of Ohio.

He served pastorates in Stoutsville, Pittsburgh, Pa.; and Buffalo, N. Y., b accepting a call to Hickory in 1947 served for 12 years on the ULCA's F and Church School Board and was a ber of the board of trustees of W College.

Surviving are his wife, Mrs. M Deaton Dressler; a daughter, Mrs. R T. Ferguson, Jr., Buffalo, N. Y.; two g sons; a brother, Dr. J. H. Dressler, ident of Northwestern Seminary, and sisters.

The funeral service was conducte Holy Trinity Church, Hickory, Nov. 1 North Carolina Synod President F. L. rad assisted by Pastors Walter T. Frank P. Cauble and G. Dwight Co Interment was in Hickory.

Dr. Philip H. R. Mullen

Dr. Philip H. R. Mullen, former s intendent of missions for the Pittsb Synod who retired last August, died N in Murrysville, Pa. He was 74.

Born in Ringgold, Pa., he was ord by the Maryland Synod in 1904 follo graduation from Gettysburg College Seminary. He served pastorates in town, Swissvale, Pa., and Freeport, Ill. served the Pittsburgh Synod as sup tendent of missions from 1935 until and was pastor in Aliquippa from 1945

; retirement in August.

Surviving are his wife, Mrs. Clara O'Neal ullen; a daughter, Mrs. Elizabeth Edırds, Baton Rouge, La.; and a son, Philip, ɔuston, Texas; and six grandchildren.

The funeral service was conducted in ılvary Church, Wilkinsburg, Pa., Nov. 11 Pastors F. C. Sternat, J. O. Kroen, G. ·thur Fry, A. W. Steinfurth and Pittsrgh Synod President G. Lawrence Himelman. Interment was in Hagerstown, aryland.

iss Elvira Strunk

Miss Elvira Strunk, United Lutheran issionary to China for 21 years, died in Bethlehem (Pa.) hospital Nov. 18. She ıs 68.

Born in Center Valley, Pa., Miss Strunk st entered China in 1918 to supervise a ıtheran girls' school at Tsimo, Shantung. ior to that time, she had spent nine years the faculty of Cedar Crest College, lentown, Pa.

In 1939 she led a concerted effort to top Arming Japan" by flooding (and enuraging others to follow her example) e mail with letters to Pennsylvania Conessmen urging passage of the Roosevelt utrality program.

Although she had planned on resuming r China work in 1940 the preludes to ɔrld War II stopped her in California. She ıght in San Francisco's Chinatown for a ır, and then went to the Rocky Boy lian Reservation in Montana for another ır before starting to teach in Mitchell llege.

Surviving are three cousins.

The funeral service was conducted Nov. in St. Paul's Church, Allentown. Burial s in Allentown.

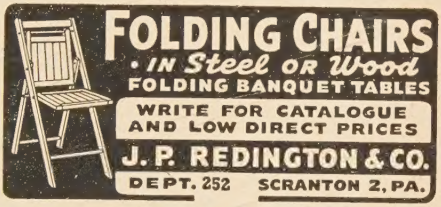
s. Guy M. Wilson

Mrs. Hazel Schwing Wilson, wife of the v. Guy M. Wilson, pastor of the Forks ish in western Pennsylvania, died in a entum (Pa.) hospital Oct. 14 after an ended illness. She was 56.

Born June 4, 1896, in Warren, Pa., she served with her husband in pastorates in Pleasant City, Ohio, and Tarentum, Oak Grove-Hope, Ringgold, and Forks parishes, Pennsylvania.

Surviving are Pastor Wilson; a son, Guy E. Wilson of Gettysburg Seminary; and a sister, Mrs. J. B. Leidig, Warren, Pa.

The funeral service was conducted in Zion Church, Forks parish, by the Rev. Raymond C. Lauffenberger. Interment was in the church cemetery.



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In conclusion . . . . . .

WE ALL KNOW Roman Catholics attend church more regularly than Protestants. Whether or not 62 of every 100 Catholics go to church every week, and only 17 of every 100 Lutherans (*see page 4*) I can't say.

What probably happened is that the poll takers asked families what church they belong to, and some said "Lutheran" although they are not on the roll of any congregation. There are 100 million people in the United States who claim to be some variety of Protestant, although only half that number are claimed by Protestant churches as members. Many of these unenrolled Lutherans show up on a public-opinion test, and bring down the church attendance average.

Our own testings usually indicate from 25 to 35 per cent of our people attend church regularly. But whatever the figure, we can't be happy about it.

THIS IS WHAT the figure proves: a lot of people aren't aware that a life-giving transaction takes place between God and man in the moments we spend in church. Of course the transaction can take place anywhere and all the time, but it usually doesn't among people who feel no urgent need of being in church on Sundays.

There is an easy-going Protestant notion that being a Christian means being decent toward your neighbor and showing proper respect for community traditions by going to church at least a few times a year. It's true that decency toward our neighbors is expected of Christians but that is a by-product—not the real thing. The real thing is knowing that we can't even be decent to ourselves unless God has a powerful handclasp on us all the time.

We need to be saved. If we don't understand what that means, we hav even reached the starting point of Christian experience. I'm not certain Roman Catholics understand this be than we. If so, it would be a qu epitaph to mark up on the grave Martin Luther.

But among Catholics there is less timental nonsense masquerading Christian doctrine than there is am Protestants. They believe in di power that they have to come to chu to get, and many of us don't feel personal need of anything God has give us. Some of us are proud of kindly feeling toward God which we hibit by going to church.

WE PROTESTANTS aren't usually dri from our infancy in picturesque fea going to hell, as many Roman Catho are. But we shouldn't need psychiatr to tell us that hell is always right aro the corner for any man who tries manage on his own resources. We be to get the symptoms of being in hell w we feel futile, confused, fearful. Th feelings mean our lives are closing into a little self-centered cocoon fr which no life will ever emerge un something radical happens.

God is waiting every second to br into our lives with his saving power. he never comes until we realize we n him. People who know about this usually the people who want to be church on Sunday, sharing with fell believers in the experience of God's p ence. If the sermon is too long, or choir a bit off key, we may lose the se of God's presence now and then. But for long. It's too real for any distract to obscure more than a moment.

—ELSON RUF

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